

The **CHRISTIAN CENTURY**



A Journal of Religion

The Russia I Saw

By John Ralph Voris

A Remarkable Lecture by
DEAN INGE
on "Eternal Life and Survival"

The Return of America

Editorial

Fifteen Cts. a Copy—November 17, 1921—Four Dollars a Year

NOV 19 1921

Does Your Church Sing This Great Hymn?

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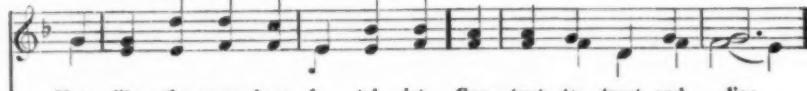
SAVOY CHAPEL 7,6,8,6. D.

JOHN HAY, 1891, alt.

J. B. CALKIN, 1827-1905



1. Not in dumb res - ig - na - tion We lift our hands on high;
2. When ty - rant feet are tram - pling Up - on the com - mon weal,
3. Thy will! It strength - ens weak - ness, It bids the strong be just;



Not like the nerve-less fa - tal - ist Con - tent to trust and die:
Thou dost not bid us bend and writhe Be -neath the i - ron heel.
No lip to fawn, no hand to beg, No brow to seek the dust.



Our faith springs like the ea - gle, Who soars to meet the sun,
In thy name we as - sert our right By sword or tongue or pen,
Wher - ev - er man op - press - es man Be -neath thy lib - 'ral sun,



And cries ex - ult - ing un - to thee, O Lord, thy will be done!
And oft a peo-ple's wrath may flash Thy mes - sage un - to men.
O Lord, be there thine arm made bare, Thy right - eous will be done! A - men!



The above hymn is selected from the matchless collection,

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Charles Clayton Morrison and Herbert L. Willett,

Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

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Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves*.

Volume

EDITOR
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The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Giving God the Freedom of the City

A MOST extraordinary scene was that witnessed recently at Ipswich, England, as related by Mr. Shillito in his Table Talk last week. There had been a union mission of all the churches, Anglican and Free—not at first successful, but gathering power betimes—which touched the whole city profoundly. It closed with a vast united service in front of the town hall—since no building was large enough—at which, in the presence of the mayor and city officials, after solemn prayer, the bishop, in the name of all the churches, offered to God the corporate life of the city "in joyous active service of Jesus Christ." Such a united consecration of corporate life is unique, so far as we are aware, in the history of English religion. It was not only picturesque, but significant, and, we trust, prophetic, not only of the deepening sense of corporate and community life, but of the way of approach toward Christian unity and power. Individual conversions were followed, as they always should be, by corporate dedication: too often, hitherto, the two things have been separate, as if they belonged to different strata. The comment of the editor of *The Challenge* is worth repeating to American as well as English churchfolk:

"If these people only dare to believe that a Christian revolution is practicable, if they will go forward, refusing to lose confidence in God's will and power, strong in mutual trust, unafraid to dream and to do and to be called fools for doing, then all things are possible for them. Much study, much patience, as well as much boldness and much prayer, much fellowship, in a word the Christ-spirit, is needed. A sudden and catastrophic renewal of the Christian life, an apocalyptic coming of the kingdom, is what many of us have been expecting. Like a landslide the

world will one day move to God; here may be the rock which will start the avalanche. A Christian community—what might it not accomplish for itself and for the world!"

Popularizing the New Orthodoxy

THE greatest weakness of progressive orthodoxy is its danger of becoming esoteric and intellectualistic. The so-called "liberal" denominations have amply demonstrated the futility of making a great religious movement "high-brow" and aloof. Religion, and above all the Christian religion, must be comprehended by the masses. The hurtful sectarian movements of the time have vogue because they have mastered the technique of carrying their message to the back-doors of working people. The faith-cure movement in all of its varieties has learned the art of getting its concepts and vocabulary into the minds of the most humble. Premillennialism is not particularly easy to understand. Nevertheless through tracts, papers, and cheap popular books it has spread its message through the land until hundreds of thousands are looking for the imminent visible return of Jesus. Meanwhile the journalism of orthodoxy continues to decline even when supported by the officialdom of a denomination. The old tract societies are dead, for the most part. The Methodist Tract Society is no more, though it once rendered a good service. Where Disciples once circulated thousands of tracts, they now scatter hundreds, and according to the present indications it will soon be tens. The reason the older tractarian movements failed is to be found in the fact that the tracts never changed to meet changing needs and new intellectual and moral demands. What is needed today is fresh popular statements of the great doctrinal verities of religion. Most religious books are in the language of the scholar and the

preacher rather than in the language of the man of the street. Once in awhile when something appears which is at once intellectually respectable and yet simply written, like the Fosdick books, or the Swain book on "What and Where Is God," it offers real competition with the novel as a best seller. The need of the hour is for preaching and writing which will popularize the new orthodoxy as John Wesley popularized his new piety.

Dr. Rufus Jones and William James

IT may well be stated without reasonable fear of contradiction, said the London Times, that America has given us in the twentieth century the two most interesting writers, in English, on philosophy and religion. William James is secure; Rufus Jones may claim a position beside him. And there is no doubt that the second owes not a little to the influence of the first. This is indeed high praise, evoked by a recent book on "The Later Periods of Quakerism," to read which is to see how religious history—too often in presentation, if not in reality, a drab, unromantic thing—can be made as vivid and picturesque as a story of the middle ages. Certainly he is the noblest living interpreter of the deep and vital faith of the Society of Friends, whose mission, he tells us, is not theological at all, but mystical and prophetic; and he seems to return more and more to the older mysticism, from which, he fears, his people have somewhat departed. If anyone imagines that mysticism is dreamy and unpractical, let him read in this volume the work of the Friends in the emancipation of slaves, among the Indians, in prisons, and in behalf of a more humane industrial order. A briefer book by Dr. Jones forms one of the Christian Revolution Series, now happily accessible in this country, entitled "The Remnant"; and it is full of wise thought and living insight. Anyone who writes of mysticism should give us an unforced impression of goodness; and no one who reads Dr. Jones can fail to recognize in him something of the natural saint to whom "Christ is God eternally revealing himself—God in immediate relationship with man."

War's Vast Legacy in National Debts

NO man liveth to himself or dieth to himself, declares Holy Scripture, and this is well illustrated by the way in which war burdens are being passed on to nations that had no part in the world war. We are not surprised to learn that the world war meant an increase of the American national debt from 1,029,000,000 to \$23,922,000,000, but it is rather surprising to find that Sweden, a non-combatant country, has increased her national debt in the same period from \$161,000,000 to \$340,000,000. The City National Bank of New York, which is authority for the above figures, has brought together a statement of the national debts of all the countries of the civilized world. It is shown that since 1913 the total of these debts has increased from \$43,362,300,000 to \$382,634,000,000. A total indebtedness of a third of a trillion of dollars starts us talking international debts in a new mathematical vocabulary. The inter-

est on this indebtedness is such a vast sum that it will rest like a crushing burden on the world for a whole century. The destruction of property and the crippling of industry in the leading countries of the world have broken down the markets for other countries. Even those who have sought to walk in the paths of peace and amity must now help pay for the next hundred years along with the rest. This helps to emphasize the fact that the nations of earth are one great family. It also bears vivid witness to Mr. Norman Angell's thesis that in war the victor loses. Every war must of necessity be a world war, and the formulation of peace must of necessity be a matter of world concern. Yet there are old-fashioned statesmen who have not taken in the full significance of the new facts which relate to the economic order of this day. One who is acquainted with economics knows full well that another war involving an increase in the national debts of the world in the same proportion would bring down to chaos practically every government of the world. It is either world peace or an economic debacle which even with the help of the feeble analogy of the recent war is quite beyond our comprehension.

An Interpretation of Chicago's Artistic Life

THE latest number of *Art and Archaeology* is a double issue, devoted to the art interests of Chicago. To many of the citizens of this center of industrial and commercial activities the recital of the wealth of artistic material and enthusiasm that is characteristic of Chicago will come as a surprise, while to the visitor from elsewhere who thinks of this city only in terms of its business achievements it may sound incredible. On the other hand many of those who come to our big town for a few days of eager inspection go away with a more adequate knowledge of its artistry and art interests than the average Chicagoan ever possesses. To such as desire at least an elementary knowledge of the higher life of Chicago on the artistic side, an examination of this exceedingly interesting magazine is to be recommended. There in a few fascinating and generously illustrated pages are set forth in brief outline the history of Chicago's art interests, the growth of its architectural sensitiveness, the enormous stimulus of the World's Columbian Exposition to all the arts in this region, but particularly architecture, and the more recent expressions of that spirit in buildings such as the Art Institute, the gothic scheme of the University of Chicago, the new Field Museum of Natural History, and the many business structures that combine the practical with the beautiful. The magnificent Chicago Plan, which has proceeded toward completion through several political administrations, each of which has claimed the credit of its successive features, now begins to take adequate form in the new elaboration of Michigan Boulevard, the widening of Roosevelt Road, formerly Twelfth Street, the great bridge across the river, the lakeshore parkways north and south from Grant Park, the completion of the outer system of boulevards quite encircling the city, the unsurpassed system of parks and playgrounds, and the recently opened wealth of Forest Reserve areas. To all these must be

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added the intensive artistic life generated by the Art Institute, with its great collections of paintings and statuary, its many departments and its three thousand students; the many private collections of artistic material, which are in large part held in trust for public enjoyment; its musical interests and institutions, reaching their climax in the unrivalled orchestra, now adequately housed in its own building; the marvelous library facilities offered by a half dozen huge collections, all cooperating in the interest of literary efficiency; and its educational foundations, of every grade, culminating in the two great universities. These institutions are not mere detached expressions of the artistic temper, but are all of them the result of public devotion to the high aims of the life of beauty and of power, and are supported with a generosity which speaks eloquently for the genuineness of the art interest of the city.

Roman Fury Aroused by European Defections

MANY religious communions in America as well as the Y. M. C. A. have raised relief funds and have administered them in central Europe. It has been abhorrent to American givers to think of restricting the use of the funds to any particular household of faith. The spirit of the Good Samaritan has dominated the workers, and in the stricken countries Catholics and Protestants alike have profited by the generosity of Friends, Methodists, Lutherans, Baptists, the Y. M. C. A., and other forces. Meanwhile a strong Protestant movement has broken out in central Europe which seems to be quite independent of outside influence. Replying to Roman Catholic charges of proselytism the relief workers assert on their honor that they have been engaged in philanthropy and not in Protestant propaganda. The removal of governmental discriminations against Protestant sects in some of the new slavic countries has been a significant fact. Protestantism would have been a strong force in these countries long since but for government interference. In a little over a year in Czecho-Slovakia two million people have ceased to be Roman Catholics. Some have gone over to infidelity, but many have joined either the Protestant churches or the Greek Orthodox church. This defection has aroused Rome to great fury, and the narrow type of ecclesiastic is fighting every kind of American influence in central Europe, embarrassing even the Hoover commission. The Roman Catholic Archbishop of Warsaw has addressed a personal letter to his clergy warning them against the Y. M. C. A. This attack has reacted, and many Catholic newspapers in Poland are openly resenting the criticisms of the archbishop. They call attention to the fact that Polish soldiers were served by no Catholic organization, and that now that the war is over, it is ungracious to attribute to the brave workers at the front unworthy motives. Meanwhile there is a section of Roman Catholic opinion which will work consistently for the old medieval conditions of religious repression. Broad-minded religionists over the world must be on the alert to insist that there be a free field and no favors. Religious toleration has come to be a growing ideal in every section of the world. There must be no backward step.

A Counter Movement in Chinese Buddhism

WHEN the head of the Buddhist religion was driven out of India many centuries ago, he came to China and for a long time China was, so to speak, the capital of Buddhism. Translation of ancient Chinese texts has given us most of the knowledge that we possess with regard to Gautama. There followed the long centuries of decline in which Buddhist monasteries, like Christian monasteries, lost their zeal for learning, and were filled with avarice and evil deeds. With the coming of Christianity in its very best expression as personified in the Christian missionaries, the ancient faiths of China have felt a distinct challenge and they are not minded to surrender the field without a struggle. A reform movement of considerable magnitude has arisen within Mahayana Buddhism with the express purpose of resorting once more to the study of the ancient texts of the faith, and of establishing an order of devoted and spiritual monks and nuns. Every effort will be made to reconcile Buddhism with the incoming of these western ideas which are changing the whole intellectual map in China. It is found, however, that Buddhism has at least one insuperable difficulty in its way. Its essential principle is pessimistic. The elimination of desire means retirement from the world rather than a re-making of the world. Such a counsel of perfection of very necessity involves holy orders for the few, while the great mass are only partly influenced by the religious ideals. The Christianity of Jesus on the other hand is capable of being taken into the life of the whole community. It is not inconsistent with family life as is Buddhism, or with the practice of industry. If Buddhism is reformed until it is no longer pessimistic, it will no longer be Buddhism but another religion. Meanwhile with increasing knowledge of the essential texts of Buddhism Christian scholars are coming to a better understanding of the essential nature of that ancient faith. A Christian missionary has dared to say that were he not permitted to be a Christian, he would rather be a disciple of Mahayana Buddhism than of any other religion upon the face of the earth. Such intellectual sympathy as this will help Christian missionaries to give to the Orient the essential thing that Christianity has to offer.

The Visit and Mission of Madame Yajima

ONE of the most interesting personalities coming from another country to America is a Japanese lady of more than ninety years, who is making a tour of the United States in the interest of better relations and understanding between the people of the two countries. Madame Yajima was converted to the Christian faith at the age of forty, and for fifty years she has been a prominent figure in the religious life of her country, and in all modern reforms. She has for many years been the president of the Japanese Woman's Christian Temperance Union. She has been active in the movement for woman's emancipation from her feudal position, and in the effort to secure equal suffrage. When the efforts of the militarists of both nations to stir up the feeling of antagonism became ap-

parent, she threw herself with ardor into the campaign to instruct her fellow countrywomen regarding the common interests of Japan and the United States, and the need of cultivating sentiments of friendship on both sides. With this purpose in view she circulated a petition among the intelligent women of her land, addressed to the President of the United States, begging his influence in behalf of the limitation of armaments, and the strengthening of the friendly relations between the two countries. This petition, signed by more than ten thousand Japanese women, has been exhibited in many American cities to interested audiences, to whom Madame Yajima has spoken on the same theme; and last week it was presented to President Harding at the White House by this venerable messenger of peace. A profound impression has been created by Madame Yajima wherever she has gone. All people of good will are sure to follow her mission with deep interest, and earnest prayers for its success.

The Return of America

THE normal American is not embarrassed by the reflection that throughout its history his country has been known as a land of ideals. Even in the most pessimistic and cynical periods of its experience, there was a certain pride in all American hearts in the recognition of the fact that our country has been given the honored place of an enlightener of the nations, a pioneer in the vanguard of the world's progress. That for which the first founders of the republic have been venerated, whether they were the Pilgrims of Plymouth Rock or the Cavaliers of Jamestown, was the idealism with which they sought a new home in the western world, and projected their plans for a new sort of commonwealth.

They were men who, escaping from the limitations, the persecutions and the autocracy of the old world, were comforted by the conviction that in this new land all things were possible. There was room for expansion, there was freedom to try the great experiments of which they had dreamed, there was the inspiration of a fresh beginning, untrammeled by the traditions that had curbed and chafed them in the old home. It was not strange, therefore, that to all men of discernment in that age, the origins of the American republic seemed like a fresh beginning of world ideals.

And this has been the sentiment both of Americans and the peoples of other lands. In the high spirit of Washington and his compatriots the young democracy pushed out into its great career. To be sure in the review of the details of our history there has been much to regret. The sordid and selfish motives of small and upscrupulous leaders have at times obscured the brighter ideals of the fathers of the nation. But as a people we have learned to overlook the depressing facts of our past, and to fix attention upon the luminous tokens of our high destiny, the lofty and inspiring utterances of the moral leaders who have occupied the exalted places in our regard.

In most of our relations with our neighbors on this continent and across the ocean we have upheld the fine

traditions of peace, democracy, educational enthusiasm, social justice, moral integrity, and reverence for religion. Even our wars, with perhaps the exception of the Mexican conflict, of which we are not proud, have been fought for the sake of our national ideals of liberty, democracy and good will, rather than for any form of national aggrandisement. We like to think of ourselves as friends of all the world, and interpreters of the highest in national life. We wish also to have the rest of the world think of us in these terms.

For such reasons it seems very hard for thoughtful Americans, and for men of vision in other lands, to account for the reaction that has characterized the past three years. Before the entrance of the United States into the war there was much searching of heart as to whether the nation would be able to give account of itself in the struggle for democracy then going on across the sea. Was not America too commercialized to be able to respond to a great world call? But though our response was not as prompt as some of our admirers desired, we came in good time with such unanimity as to turn the tide of battle, and prove to all men the reality of our idealism, without hope of indemnities or added territory.

Then came the long and tragic relapse. We appeared to forget all the promises we had made regarding the ending of war, the discarding of the old diplomacies of indirection, the recognition of the rights of the smaller nations, and the guarantees of justice to the oppressed of all the earth. Political animosity among our leaders silenced the voices of prophetic conviction. Divided sentiment in the nation, skillfully fostered by partisan bitterness and petulant disdain of the mood of international good will, brought on the lean and sterile years through which we have been passing. With the conviction expressed by practically every national leader of all parties that we were involved in a covenant of friendship and responsibility from which we could not well withdraw, we fell out with each other over phrases, and turned back from the task for which many of our noblest sons gave up their lives.

That America's reaction from the mission and opportunity created for her by her participation in the war has been a grievous and disillusioning shock to a host of friends and fellow workers in Europe, every day brings fresh proof. If our long hesitation in entering the war was the theme of endless sarcasm and condemnation, not less has our practical withdrawal from the still more important consequences of that war been the cause of astonishment and grief to the choicest spirits in the lands of the great alliance. The voices in which these sentiments are expressed are not often heard on this side of the sea, where our satisfied and complacent isolation has taken new and aggressive form. But Americans who journey overseas, and those who have correspondents among the Christian leaders of Europe, know the humbling facts as to what is thought of us because of this recreant course.

To be sure, some of this sentiment is justified by the cynicism of a part of the American press, that because of its vociferous character gets itself taken seriously as the

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interpreter of the only opinion prevailing. And when the nation is unfortunate enough to have men of ambassadorial rank who persist in disclaiming any idealism in America's motives in entering the war, and affirming that under no conditions, either by explicit action or by implication, will the United States ever enter into covenant relations with any of the powers of Europe, our brethren across the ocean may well be pardoned for losing some measure of their faith in us. One of the most noted of Christian journalists in Great Britain recently wrote to a friend in this country: "It gave some of us here sore heartache when it seemed as if the American people, having put their hand to the plough, deserted the plough in the middle of the field still strewn with the debris of the war." The president of one of the larger English religious bodies writes: "We who are lovers of the American nation and believers in its tremendous destiny as one of the greatest powers any age has known, have had our anxious moments this year."

A British political leader whose name is familiar to students of contemporary affairs uses these words: "We had looked in the old country for the United States to be with us until the complete re-establishment of peace, and the settling down of the nations combatting on both sides to the making together of a new and nobler world, purged of the perpetual nightmare of the shadow of war, and the rattling of the sabres of a sterilizing and paralyzing militarism. Your people, it seems, had serious doubts as to the policy of departing from its traditional disinterestedness in the concerns of the old world. It is not for us to question the right of the American people to take their own course. But we do feel that the attitude they took was a most serious misfortune to the old world." And an eminent Frenchman writes in a private communication: "If the United States does not accept their mission to the human race, the stars will drop from their flag."

But it is not from politicians and partisan newspapers that help may be expected in this critical hour, when the President, awake at last to the imperative demands of the time, and the call for America's leadership in the task of limiting armaments and promoting sentiments of peace, has summoned the representatives of the nations to sit in solemn conclave for the consideration of these problems. Much may be hoped from the men who have been chosen to represent our government. But if the matter is to be left to the hesitant and compromising debates of political leaders, the issue is hopeless. Unless the churches and the moral forces of this and the other nations take the lead and mold public opinion to such expression as shall influence action at the conference, the men accustomed to the give and take of diplomatic finesse and hesitation will simply mark time and, as a recent writer has affirmed, "the world will go from armament to armament until the next great war will carry civilization down with a crash."

America must strike the deciding blow in the world reconstruction as she did in the war, and this can only be done by the creation of an atmosphere of eager and prayerful solicitude on the part of Christian men and women throughout the nation. The moral leadership of America was never needed so much as today. Our people must not be impatient with the peoples of Europe in

these days. The old age there is dying in agony. The better and nobler age is struggling in the pangs of a difficult birth. Many believe that we are now in one of those historic moments when a new era is about to begin, as at the time of the coming of our Lord, or at the time of the Reformation. From the present turmoil there is working out slowly but surely a new world. But this new world must be infused with the spirit of Christianity, and this can best be interpreted by the churches of America.

In the midst of the world war America, by her disinterestedness and generous assistance to the cause of democracy and world righteousness, exerted an almost incalculable influence. That influence has now been lost in large part through factional controversy and political short-sightedness. But a new chance is given the moral leaders of America in the present emergency. There is now an opportunity to speak with effectiveness through the American churches. An earnest and positive declaration of American Christian idealism would not only do much to bring about a real limitation of armaments in the conference at Washington, but also to bring America back into the moral life and leadership of the world.

The New Turn in the Railroad Conflict

RECOGNIZING that a state of war prevails in American industry, the recent "surrender" of the railroad unions will appear, as it passes into the clearer perspective of history, to be one of the most advantageous defeats which organized labor has suffered, and one of the costliest victories which stock-holding capital has ever won. There is increasing evidence that a better quality of brains is in control of labor than of capital. This was marked and keenly commented upon by a leading magazine editor several years ago as he watched the play and counter play of wits in Washington while the Adamson law was under consideration. Said he, "The labor leaders made circles around the magnates of capital."

We have manifestly not emerged from a state of war in industry. The public as an umpire, or government as the public's instrument for recording and impressing its will, does not shine. Rather both have been put "in a hole." The decision of the labor unions to call off the strike sounds like a surrender to the sovereign will of the public as voiced in its government, but the leadership of labor is far too sagacious to suppose that the government is capable of making good its responsibility. They are awaiting its inevitable failure under its present domination. Stock-holding capital has over-reached. It has plunged forward to a point where the full force of its blow was to fall upon the "enemy." The blow has been spent upon the vacant space where the "enemy" was supposed to be and was believed to be intent upon remaining. Doubtless the exhausted sponsors of stock-holding capital are now making a more or less careful reckoning of their gains. Probably second and third thoughts are not so satisfying as was the first flush of "victory."

What are these "gains"? First, the continued service

of hundreds of thousands of employees, sullen in the sense of injustice, spiritless in their work, and of necessity more and more inefficient. Railroad management is shut up to the retention of this kind of labor while the public has been made alert to expect greatly increased efficiency in its railroad service. Failure will be more plainly than ever the fault of the management. To whimper and make excuse for this inevitable failure, by complaining that they got what they clamored for, will not, six months or a year hence, put the railroad managers in a very favorable light.

Second, the railroad managers have demanded and secured, in the full blaze of the most glaring publicity, concessions in wage scales—on the basis of what claims? That lower passenger and freight rates may be allowed! The public will be greatly pleased, and its memory of this service will be kept green by the progressively decreasing costs of living! But what thoughtful citizen expects the railroad management to make good this implied promise to the guileless public? The railroad managers must themselves be sweating in cold night-chills as they face the certainty that they will not and cannot fulfill these high popular hopes. The meager concessions which they can make here and there will not camouflage the situation for very long, nor over very large areas. In some sections both passenger and freight rates went up like a jack released from his box at once the threat of the strike was removed.

Third, the surest result of this "victory" is a whetting of the rapacity of stock-holding capital. The reduction in wage scales and the advance in freight and passenger rates has a common and total significance for the powers which finally control railroad policy, and that is to increase the dividends upon railroad stocks which have for two generations been notoriously and universally manipulated and watered, and then rewatered and manipulated again, until not the most acute and conscientious accountant could possibly put even an approximately just valuation upon them. The evil day for our railroad management has simply been deferred. Such Pyrrhic victories as this latest will only make the more overwhelming the final defeat of a policy which has already brought our railroad system to virtual bankruptcy, and which must ere long rout the whole evil scheme from the field. A railroad management which defends this system and serves the interests which dominate our railroad policy can only come to ignominy. To escape this inevitable result the best young brains are turning away from railroad administration, hopeless of ever making the blind and rapacious demands of stock-holding capital, which now domineers over railroad policy, square with enlightened public conscience in its conception of what may properly be expected of a great public service organization such as the carrier system of the country should be. It is not surprising, therefore, that our discerning magazine editor should find labor leaders, sagacious and inspired with the consciousness of a human cause, "making circles" around opponents who must have either sold out to interests bereft of human sensibilities or are distraught by the revolt of their own consciences against the claims and aims which they are employed to support.

Here is where the great thoughtless, professedly Christian public comes in. We ought to be guileful enough at least to understand that the alleged triumph of the public interests in this "surrender" of organized labor is cheap, and leads straight on to nowhere. This is an ignoble strife which we have been witnessing. We are not saved by the issue. We may not hail the discomfiture of the evil and the triumph of the good. This contest, in just the degree it is intensified or is drawn out through time, will defeat both parties to it, and bring to ruin the real interests of us all. We are puttering, and evading fundamental moral and economic issues. We are either doing nothing at all, letting things slide in the hope that by chance they will slide uphill into the kingdom of heaven, or, at best, we are seeking to patch up an outworn system of conducting one of the most important departments of our social order. Here is involved not finally a question of technique, of administration, of efficient organization, but as clear-cut a moral issue as the ethical and social forces of a civilization have to encounter. We cannot continue to allow stock-holding capital to domineer over this or any other branch of our social scheme, and even pretend to call it Christian. The discussion of this iniquity should not longer be permitted merely to entertain economists and academicians in their cloisters. Nor should our ethical leadership be confined to the periodic attack of ignorant pulpits upon the "malefactors of great wealth," who are safely left unnamed or are impersonated in two or three of the most majestic of our financial overlords. This program has already frustrated itself. These "malefactors" on closer acquaintance are found to be among the choicest of our church membership, not only zealous in the formal observance of the letter of church practice but often not less conspicuously displaying those "spiritual" graces by which our homiletics lay such great store. We have manifestly done them individually a great injustice by these indiscriminate attacks, and have advanced the cause of social righteousness no whit.

Nor will ferocious onslaughts upon American labor, or upon the accepted leadership of American labor, carry us any further. Wage scales must go up. We force them down at the peril of our whole civilization. Not alone for the railroad management has this Pyrrhic victory spelled out a new syllable in the final disaster, but it will recoil upon us. Our government cannot make good its new responsibilities. It cannot, it certainly will not administer even-handed justice. We have not put it in the way of doing so. The stockholder must be compelled to let go of our vital industries. His bread and meat are profits and the goal of his every hope is dividends, and then more and larger dividends. Capital is entitled to its just compensation as capital. When industries need capital they should pay the just price. But to turn our industries over to the stockholder, and give him full and final authority to determine their policies, is to invite sure disaster, and to frustrate every hope of a civilization ordered by the ideals of the Christian religion. To preach a gospel of unselfishness in the face of officially organized selfishness is an idle and futile toying with words. This question is becoming clear enough to be taken out of the hands of juggling

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technicians. It is a clean-cut moral issue. Are stockholders to be permitted to control the public service? Shall idlers—and every stock-holder is an idler, for the purposes of the enterprise in which he is only a stock-holder—shall idlers be permitted to domineer over the workers in the industries of a Christian civilization? We certainly ought to be able to think far enough into our confused economic problem to answer that question intelligently and carry our Christian conscience with us to that goal.

The Switch Engine

A Parable of Safed the Sage

I SOMETIMES travel, and I spend many nights subject to the tender mercies such as they be of the Pullman Company. And I sometimes wake in the night when the train hath reached a junction. And it happeneth often that a Switch Engine cometh up behind, and catcheth hold of two or three cars, and runneth away with them as though it were an Automobile Bandit. And it puffeth and it snorteth and it goeth fast, but it goeth not far. For presently it runneth upon a side-track and leaveth a sleeper. And then it runneth upon a side-track and picketh up a sleeper. And sometimes it cutteth out a Chair-car, or taketh on a Diner. And these operations doth it perform with Commendable Industry, and no Undue Modesty.

For it saith as it snorteth about:

It is up to me to make up this train in Twenty Minutes, and behold it ran in five minutes late, and the old man will be red in the face if he pull not out on time; therefore I must get busy, and cut out two cars and set in three, and what happeneth unto the train after that belongeth not unto me, and I should worry.

Now this process fooleth the inexperienced Traveler. For he heareth the snorting, and feeleth the rapid motion, and he saith, Behold, now are we Going Some. And just then his car bumpeth up against the Cedar Rapids sleeper, and driveth sleep from his eyes and slumber from his eyelids. But this process fooleth me not. When the train stoppeth in the night, and we start up suddenly and with Rapid Motion, and with much snorting of the Engine, then know I that we are running down into the Yards with two or three cars, to pick up a sleeper from Oshkosh, or to leave one for Oconomowoc. And I prepare for the Bump.

Now there be good men who come to me to Promote good causes. And there be some who hook onto every new movement that pulleth into the Union Depot, and haul it up and down the main line and the adjacent sidings, and with much puffing announce the near arrival of the Millennium. And these be Useful Men. I know not how without them we should make up our trains of organization and achievement. But I am not wholly fooled by the whoop and hurrah, neither do I altogether deceive myself with the Initial Speed of these divers and sundry enterprises. I know that as yet we are not out of the Yards, and that when we really get going, and to pulling freight, it will be with a more solemn and sedate evidence of

progress than is advertised when we are only picking up the sleeper from Kalamazoo.

For the Switch Engine, though it be a worthy and industrious and commendable Factor in Human Progress, is not that which furnisheth the sustained Power for the Long Grade and the Steady Pull.

Wherefore when a good cause is starting, I applaud the speed with which we get under way, and I rejoice in the Bump of the Terre Haute accession and the jolt of the arrival of the contingent from Kokomo, but I wait for the steadier and slower pull that doth certify that we are out on the Main Line, and actually moving toward our Destination.

BY THOMAS CURTIS CLARK

The Optimism of Faith

A BOVE the raucous cries
Of world-old wrong,
Faith hears, in accents deep,
Truth's battle song.

Athwart the fearful gloom
Of sin's black night,
Faith sees, slow-conquering,
Love's kindly light.

God Rules the Seas!

A THOUSAND dreadnoughts proudly flaunt
Their flags before the breeze;
A million seamen ride the waves,
But God rules the seas.

Before a king had donned a crown,
Or queen had lolled at ease,
The floods beat high against the sky,
And God ruled the seas.

Before a lord had claimed the tide
To curb as he might please,
The waters of the earth flowed wide,
And God ruled the seas.

The fountains of the deep are His,
And His the favoring breeze;
His are the laws of ebb and flow,
For God rules the seas.

God's Victors

G OD'S battles are forever won,
Though oft His warriors bite the dust;
Triumphant in their death they lie,
Who fall in warfare just.

The final issue standeth sure,
When right and wrong in conflict meet;
Who fight for right may be laid low,
But right knows no defeat.

Eternal Life and Survival

By Dean W. R. Inge

ETERNAL life, as I hope to show, is a quality of ultimate reality. Survival is a quantitative measure of duration. The eternal life belongs to the conception of reality as a kingdom of values. Survival conceives human existence as a page of history. The relation between them raises the question of the nature and reality of time, the most difficult and perhaps the most important of all philosophical problems. We are not dealing with a mere intellectual puzzle but with a problem which is being forced upon all Christian bodies and upon every thoughtful mind. If we compare the religious and homiletic literature of the present day with that of earlier generations nothing will strike us more forcibly than the secularization of the Christian hope which marks the utterance of all who wish to enlist the sympathies of the younger generation. The old gaudily colored pictures of bliss and torment have passed away. Our contemporaries desire a religion without a hell, and some even seem to prefer a religion without a heaven. References to the future life are perfunctory, and are chiefly used in a rather gingerly manner, in consoling mourners and fortifying those about to die. The working-class audience in particular listens with marked impatience to addresses upon human immortality. The workingman is apt to think that the preacher is trying to put him off with checks drawn upon the bank of heaven, the solvency of which he greatly doubts, in order to persuade him not to claim what he conceives to be his rights here and now. Our revolutionists think that heaven and hell are made to discharge the function of bolstering up social injustice.

A CHRIST FOR THIS LIFE ONLY

I am not speaking of the irreligious, who at all times have derided or neglected the hopes and fears of the Christian; nor of the devout who have not been much affected by modern changes, but of the large body of well-intentioned people who call themselves Christians and attend, at least sometimes, places of worship. These people as a class have hopes in Christ, but in this life only. Christianity for them is, or ought to be, mainly an instrument of social reform. A new apocalypticism has taken the place of the blessed hope of everlasting life. It has driven it out and almost killed it. Now in part this is an illusion which will cure itself. Attempts have been made to realize the millennium in Russia, and the result has been, and is, such an inferno as the world has never seen before. At home also there has been a great deal of disillusionment. The new apocalypticism has received a severe blow.

But let no one suppose we shall go back to the popular teaching about future life which satisfied our grandparents. There must and ought to be great changes, for these traditional notions have been rejected very largely because they are not good enough to be true. Belief in a future

life is sometimes a religious belief, but by no means always. If I believe in a future life because I enjoy my existence here and want to perpetuate it beyond my earthly span, that has nothing to do with religion. If I desire a future life because I am miserable here and think I have a claim to compensation, that is not religion. If I desire a future life because I have made certain investments in good works on which I hope to make a handsome profit—in the words of the hymn:

Whatever, Lord, I lend to Thee,
Repaid a thousandfold will be.
Then gladly will I lend to Thee,
Who gavest all—

—that has no more to do with religion than if I invested my money on the faith of one of the very similarly worded circulars which I find on my breakfast table.

ABSOLUTE VALUES

The main thesis of this paper is that true faith is belief in the reality of absolute values. By this I mean that there are some things which refuse to be regarded as means toward anything outside themselves, some ideals which we are compelled to regard as attributes of God himself, as parts of his nature and character. These values are not ideals only in the sense that they are not facts, or that they will have their existence only in the future. They are facts here and now; or rather, they are facts always and everywhere. They are the warp and the woof on which the texture of reality is woven, and it is in this kingdom of absolute values that we must look for and find our immortality. It is because we know what truth, beauty and goodness mean that we have our part in the eternal life of God whose revealed attributes these are; and I repeat that these values stand in their own right and cannot be made means to anything else.

This has been felt at all times by the best men and women. The last of the great Greek philosophers says severely: "If a man seeks anything in the good life apart from itself it is not the good life that he is seeking," and a Christian saint expressed the wish that heaven and hell were blotted out that she might love God for himself only. Thus there is a noble element in the rejection of the old doctrines of reward and punishment. It is felt that the appropriate reward of a life of disinterested service and self-sacrifice is not a residence in a city with streets of gold and gates of pearl, and that the appropriate punishment of those that have been hard-hearted, hypocritical and worldly is not to be roasted in an oven. If these rewards and punishments were known, as orthodoxy declares them, to be certain, they would vulgarize virtue and make disinterestedness impossible.

Popular teaching has invested God with our own mercenariness and vindictiveness. In its anxiety to make its sanctions impressive it has sought to make up for the uncertainty and the deferred date of its inducements by painting them in the crudest possible colors, and has so

*The Drew Lecture delivered in the Memorial Hall, London, on the 18th of October, 1921, reported for The Christian Century by Albert Dawson.

outraged our sense of decency and justice. The Father of our Lord Jesus Christ cannot be recognized in a God who could so reward and so punish. And there is nothing in our experience of the present life to suggest that in the second volume of God's book the divine government will be of a totally different kind from that which we know here. Within our experience the reward of good living is not to make a fortune but to become a good man, and the punishment of habitual sin is to become a bad man. Sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny. This seems to us to be just, but the popular eschatology makes the Creator an oriental sultan who prides himself on the crude lavishment of his rewards and the implacable ferocity of his punishments. We cannot suppose that the civilized world will ever go back to these beliefs. They are, as I have said, not good enough to be true.

HELL NOT BENEATH THE GROUND

Again, the advance of science has made the old eschatological framework unutterable. Curiously enough, it was not Darwin, or any other nineteenth century scientist who struck the blow, but Galileo in the time of the renaissance. If the earth is a planet revolving round the sun, and if the solar system is only a speck in infinite space, the old geographical heaven and hell must be abandoned. Hell is not beneath the ground. Volcanic eruptions are not caused, as the Schoolmen suggested, by overcrowding in the infernal regions, and heaven is not a place which could be reached by an aeroplane if we knew the way. There is no religious topography. There is no particular place where God lives. This has, of course, been admitted by all Christian philosophers for ages, long before Galileo. Theologians declared, without being accused of heresy, that God has his center everywhere and his circumference nowhere, so that we cannot get nearer heaven by altering our position in space. Educated Christians, even in the middle ages, were not committed to the child's picture-book theology, which is often supposed to be the only accredited doctrine of the Christian religion, but it is notorious that even at the present day most people still believe that Christianity involves the existence of a local geographical heaven and hell.

Here, then, we have a plain case in which traditional teaching is flatly contradictory to the facts of science which have been known for centuries, and also ethically revolting. Can we be surprised that it has lost all power to influence conduct or to command real credence? The main reason perhaps why so little has been done to relieve Christianity of this burden is that certain other beliefs are bound up with it. For instance, if heaven is not a place what shall we do with our bodies in heaven, and what reason is there any longer to believe in a general resurrection or in the physical resurrection and ascension of Christ? There are no doubt many who would be glad to be relieved of these miracles. But many more would feel that the foundations of their belief were being shaken if the physical resurrection was impugned. The majority of men and women are in a sense materialists. They live in a world of space and time and the spaceless and timeless

is for them the unreal or non-existent. Materialistic dogmatism is the clerical form of dogmatic materialism. The theology of the average bigot is of amazing crudity, but he has never thought it out. His theology, such as it is, is the carrier of his value. It is nothing to him that thought and knowledge have left behind forms of expression which were once natural enough. He thinks that his values are being attacked and resists furiously.

CARNAL AND SPIRITUAL KNOWLEDGE

Thus it is very difficult to get rid of irrational and obsolete forms of belief, and especially in eschatology where all is, and must be, symbolic. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him." It is true that St. Paul goes on to say that God hath revealed them to us by his spirit, but the spirit does not reveal phenomenal facts but spiritual values, the reality of which it assures to us. St. Paul makes a clear distinction between the knowledge which is open to the carnal mind and that which comes through the spirit. "The carnal mind knoweth not the things of the spirit of God." It cannot know them because they are spiritually discerned. In this life, and in so far as we are earthly beings, we are unable to form any clear conception of the spiritual world. Any clear picture that we form must be partially untrue precisely because it is intelligible to the carnal mind. A local heaven and hell, with graphic joys and torture, is eminently intelligible to the carnal mind; it is eminently unsatisfactory to the spiritual man even before he has got very far in the knowledge of God and Christ which St. John says is eternal life. And observe how closely St. Paul connects his warning of the inadequacy of our knowledge with his glorious hymn to the greatest of the Christian values: "Now abideth faith, hope, charity, these three, but the greatest of these is charity." It is these moral and spiritual values which lift us out of the limitations of carnal knowledge. These are the things which abide, which are immortal, while prophecies, tongues, knowledge, dogmas and theologies have their day and pass. But the mass of believers still demand a sign and still desire to interpret their faith materialistically. They desire to do it and yet they cannot, because the new knowledge which is now common property cries out against it, and their moral sense also protests; hence the dilemma in which the churches are placed.

BELIEF INFECTED WITH INSINCERITY

Nevertheless, we have no real choice. We cannot uphold as part of our faith beliefs about the external world which we know to be false. To do this is to infect the whole body of our beliefs with insincerity. We acquiesce too easily in the conflict between religion and science. There ought to be no such conflict. The conflict of religion is not with science but with the materialistic philosophy built upon science: a philosophy which takes an abstract field of inquiry for the whole of reality, and ignores those spiritual values which are just as much part of our knowledge and experience as the purely quantitative aspects of reality with which the natural sciences are

concerned. From this false philosophy we can only be rescued by a truer philosophy which endeavors to do justice to values as well as to what we call facts. We should try to think out these problems, difficult as they are, for without this philosophy we shall not be able to vindicate our faith in eternal life against those who, in the name of science, would rob us of it.

I should like to say something of the manner in which some earlier religions dealt with the ideas of eternal life and of survival in time, for the problem is a very old one. The speculation of the Brahmins, it has been said, finds being in all becoming. The speculation of the Buddhist finds in all apparent being nothing but becoming. There are no persons in this creed, and its idea of salvation involves, though not strictly annihilation, yet the extinction of will and knowledge and feeling, the constituents of personal conscious life. Hard as it may be for us to understand it, the escape from the endless wheel of time and change seems to the Buddhist the ideal of blessedness. The European says, with Tennyson: Give me the wages of going on, and not to die. The Asiatic says: Give me deliverance from the flux of daily living and daily dying; give me a final rest in the arms of the eternal. Brahminism is theistic; its god is personal, all-knowing and all-powerful. The creation is, as it were, his body, but his soul is untroubled by the whirl of happenings in time. Human souls live in him and are inspired by him. Salvation consists in the knowledge of God which enables us to live the divine life of detachment from the vain shadows of earth.

THE HEBREW IDEA

To turn to Judaism, the most remarkable thing about Jewish religion is the small part which ideas of the future life played in it. The Hebrews, like other primitive nations, must have had their superstitions, their animism, necromancy, and so forth, but this is the important thing—their later beliefs about eternal life did not apparently grow out of these crude notions but were independent of them. The prophets, with all their exalted ethical, social and religious teaching, turned their thoughts mainly to God and not to man, and yet to this life not to the next. The Jewish belief in immortality was not developed out of barbaric religion; it was the late-born child of far other speculations. From the beginning to the end of the Old Testament the question is asked with poignant earnestness, "Shall not the judge of all the earth do right?" To establish a theodicy which should justify the ways of God to man without contradicting experience was the main problem of Hebrew religion. It was the long pondering over this problem, it was the persistent determination to surrender neither the justice of God nor the ethical claims of man, which at last led the Jews to their belief in human immortality.

In Greece we find the primitive belief in survival and the mystical doctrine of the union of the human spirit with the divine both together. More than any other nation, the Greeks regarded exemption from the doom of death as the *differentia of divinity*. This made a qualitative difference in human and divine life which could not

be overstepped, but the mystical sects believed that in ecstatic states the soul was rapt out of temporal existence and enjoyed for a space the timeless and deathless existence of the gods. A mystic doctrine was that the soul is only a pilgrim and a sojourner upon the earth, being in truth a divine being lapsed from its first estate. For its sins it is condemned to pass through the sorrowful weary wheel of successive births and deaths until it attains deliverance and becomes a god instead of a mortal. The philosophers quite early distinguished eternity from endless duration. "True being," says Parmenides, "never was and never will be, since it is altogether present in the eternal now." Plato in a famous passage calls time "the moving image of eternity." Its perpetuity is a copy of the real eternity of the divine life in which there is no succession but unchanging perfection. Philo, the Hellenizing Jew, who was a contemporary of Christ, follows Plato in saying that God is withdrawn from both ends of time, for his life is not time but eternity, the archetype and the pattern of time, and in eternity, he says, there is no past or future, but only present.

THE NEW TESTAMENT VIEW

Now let us consider the teaching of the New Testament about eternal life and survival. We know that Christ preached to simple-minded Jewish peasants, men indeed who had had a good education but who were quite untouched by the religious philosophy which we find in Philo. There is no trace of Greek ideas in the synoptic gospels. The great difficulty for us in considering the teaching of Christ about eternal life is the hotly controversial question whether he shared the apocalyptic dreams of some of his contemporaries. Personally, I think he used the traditional prophetic language about the Day of the Lord, but that like John the Baptist he revived the older prophetic tradition, and did not attach himself to the recent apocalypticists. No doubt there are apocalyptic passages in the synoptics, and what is more important the first two generations of Christians believed that the presence, the parousia, of the Messiah, was imminent. But the expectation of a sudden, dramatic, and above all violent upsetting of all human institutions by miracle, seems quite contrary to the temper of our Lord's mind. It is more to our present purpose to remind ourselves that Christ dwells very little on the future estate except in the parables of the sheep and goats, and Dives and Lazarus; that these parables do not profess to be descriptions of actual events, past, present or future, and that they reproduce the current notions which have no supernatural authority. His own one argument for immortality is, God is not the God of the dead but of the living, for we all live unto him. This as an argument not for resurrection or survival but for eternal life. Because he lives we shall live also.

ZION AND GREECE

Now in St. Paul Christianity makes its momentous choice, it enters into the heritage of Greco-Roman civilization and becomes a religion for Europeans. From that time to this the continuity of Christianity with classical

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antiquity has been far closer than with the civilization and religion of the Hebrews. The original gospel of Christ rises above the difference between Thy sons, O Zion, and Thy sons, O Greece. All through the Pauline epistles we can trace the receding influence of messianic Judaism, with its doctrine of a reign of the saints on earth, and the growing influence of the Greek idea of eternal life as a higher mode of existence, differing qualitatively from earthly life in time and accessible here and now to the spiritual. The kingdom of God is seldom mentioned. The Son of Man disappears, the dominant thought is the contrast of life according to the flesh and life according to the spirit, while between the two comes the psychic life having affinities with both, but different from spirit in being individual and purely human, while the life of the spirit is in a sense super-individual, one in all persons, and divine. This psychology, with its tripartite classification of the personality, is distinctly Greek, not Jewish, and it has remained the cornerstone of Christian philosophy which, in its doctrine of the spirit, practically identified with the glorified and yet ever-present Christ, has a strongly mystical tendency.

Life in the spirit, eternal life, is the present possession of the spiritual man. But while we are in the body we have only an earnest, as St. Paul said, of the life that shall be. At death we shall change. This mortal shall put on immortality, a kind of clothing of the soul. The soul now becomes spirit, conformable to the conditions of purely spiritual existence. There is here no doubt an attempt to combine Greek and Jewish conceptions which a strict philosophy might find inconsistent. Salvation is elevation to a higher state of being, exalted above time. Apocalypticism is not specifically abandoned or even consciously repudiated. But for the religious consciousness I feel myself that the futurity of salvation cannot be discredited, even when we lay most stress on eternal life as opposed to survival. We must remember what even philosophers of the school of Plato sometimes forgot, that the mere substitution of simultaneity for succession does not effect the desired change from a quantitative to a qualitative conception of eternal life or immortality, and that nothing is gained by getting rid of the idea of flux merely to substitute for that the idea of immobility.

ETERNITY AND TIME

The subject is very difficult. We are conscious of contaminating our thoughts of eternity with ideas which belong only to time. But time has its values, those which belong to the activities of the will, and if we attempt to banish all ideas of futurity and succession from our conceptions of eternity, we shall be in great danger of losing those values which are of the highest importance to us while we are here on our probation. At any rate, Christian eschatology has remained very much where St. Paul left it.

The Johannine writings may be called an inspired interpretation of the person and significance of Christ addressed to the third generation of Christians. They are the best commentary on St. Paul's epistle, which they

presuppose. They carry the theology of St. Paul to its logical conclusion. The Pauline churches needed a Gospel, partly because they were threatened with agnostic theosophy which encouraged mysticism without morality, and virtually cut Christianity loose from the historical ministry of Christ, and partly also because the existing gospels taught an apotheosis Christology, whereas the Pauline churches demanded an incarnation Christology. The phrase "eternal life" which in the Gospel according to St. John, takes the place of the synoptic "kingdom of God," occurs seventeen times in the Gospel and six times in the first Epistle. Nowhere is there any emphasis on the word "eternal." Life, in the Johannine sense, is necessarily eternal. We must not then neglect the passages where life is used without the adjective. They will throw light on eternal life as conceived by the evangelist. Christ, in the synoptics, frequently used "life" in the religious sense: "It is better to enter into life"—"Narrow is the way that leadeth unto life"—are significant of our Lord's use of the word. Our translators have not dared to render, "He that wishes to save his soul," as it ought to be, "shall lose it." They have thus weakened one of the great texts in the Gospels which means a real surrender of the ego, not a mere willingness to face death.

JOHN AND PAUL

There is not really very much change from this in St. John, or at any rate in St. John as compared with St. Paul. As compared with the synoptics, we do find the transfer of the emphasis away from the expected judgment of the apocalyptic type at the end of the world back to judgment already executed in principle by the coming of Jesus and the spirit. It necessitates a complete recast of the traditional teaching. And hence a spiritual gospel to teach the last things from a new point of view was needed just as urgently as one to teach the first things from the viewpoint of Christ's pre-existence as the creative and redemptive wisdom of God. In St. John life as a present possession is strongly emphasized, and the whole idea of a reign of the saints on earth has disappeared. In the Lazarus story Jesus corrects Martha's words "I know that he shall rise again at the resurrection of the last day" by replying: "I am the resurrection and the life."

Bishop Westcott says that in spiritual things we must guard against all conclusions which rest upon the notion of succession and duration. Eternal life is not an endless succession of being in time, but being of which time is not a measure. We have no powers to grasp the idea except through forms and images of sense, but we must not transfer them as realities to another order. It is plain that all the stage scenery of apotheosis is virtually discarded in the fourth Gospel. It is quite possible that when the evangelist makes Christ say to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father," and then tells Thomas to touch him, he means the ascension to have taken place between the two speeches. Some critics have held that view. In any case, the bodily ascension is outside the real thought of the evangelist. To sum up, in this gospel, as Von Hugel says, the Way, the-

Truth, and the Life are an ascending scale of values, and "I am the resurrection and the life" is the inner meaning of the raising of Lazarus, the last of the seven great miracle symbols of the gospel of eternal life.

I have not time to trace the influence of the Johannine conception of eternal life in later theology. I would just like to quote to you two or three sentences from Augustine: "Thou, O God, precedest all past times by the height of thy ever-present eternity, and thou exceedest all future times, since they are future and when they have come will be past. Thy years neither come nor go, but these years of ours both come and go that so they may all come. All thy years abide together because they abide, but our years will only be when they have ceased to be. Thy years are but one day, and this thy day is not every day but today. This thy today is eternal." And again: "True eternity is present where there is nothing of time." And again, of the moment of vision: "If that our touch of the eternal wisdom, which abideth above all things, were to be continued so that eternal life would be like that moment of intelligence, would not that be the meaning of the words 'Enter thou into the joy of thy Lord'?" As Eckhardt says: "Temporal becoming ends with eternal unbecoming. Eternal becoming has neither beginning nor end."

Eternal life then, you will see, to these thinkers, is the atmosphere which we breathe when we are above our normal selves. We surround ourselves with the world after our own likeness. We are that which we love. As Spinoza said: "The things that are for the most part considered among men as the highest good, are reducible to three: riches, honor, sensual pleasure. By these the man is distracted so that he can think of no other good. Happiness or unhappiness resides alone in the quality of the object which we love. Envy, fear and hate occur in the love of perishable things, but the love of what is eternal and infinite feeds the soul with joy alone."

A REBOUND AGAINST MATERIALISM

In these thoughts we breathe a more rarified and far more bracing air than in the picture-book theology of popular religion, and as for the pitiful fancies of our modern necromancers it seems a shame even to speak of them in such a connection. In them we see in part the rebound against the tyranny of nineteenth century materialism, an assertion, however misguided, of the right of the will and affections to make themselves heard in any discussion of the ultimate values; in part the pathetic longing of the bereaved to realize the continued existence of those whom they have loved and lost; in part also, a revolt against a secularized religion which has practically confined our hopes in Christ to this life. The remedy is to offer a more worthy conception of human immortality. The right to speak about the eternal values, the right even to believe in them, must be earned by strict self-discipline. "If anyone is willing to do his will he shall know of the doctrine." "Blessed are the pure in heart for they shall see God." In proportion as we acclimatize ourselves to the pure and fine air of the spiritual world the difficulties and puzzles of popular escha-

tology fade away into comparative insignificance. We no longer pin our hopes on continued existence in time, which is no real part of the Christian hope. I do not wish to deny dogmatically that there may, in Browning's words, "be other tasks in other worlds, God willing," though it is difficult perhaps to see how a reincarnation under different conditions can be identified as a new probation for my soul. Man will continue to speculate about rebirth, but we know nothing one way or the other, and the question has not much to do with eternal life.

PERSISTING PERSONALITY

I do not think the question whether our personality will be preserved in existence will trouble us much when we are living as spiritual persons. Nothing that really is can ever perish. All values are preserved and safe for ever. Therefore we may be sure that whatever in our personal lives has a value in God's sight will be always present to him and preserved by him as living fact. What constituents of the amalgam which the law recognizes as our individuality will be thought worth preserving I do not pretend to know; what I do see clearly is that all our higher interests, all that belongs to the world of spirit, are super-individual, as love is super-individual. They lift us clean out of ourselves into a sphere where time does not hurl its own products into nothingness, and where beings are separated from each other not by space but only by difference of nature. The dread possibility is always before us that we may so attach ourselves to the impermanent and the unreal that we may lose our part and lot in that eternal and blessed world.

That is the fate which popular theology has symbolized as hell, and though we no longer believe that the body will be resuscitated in order to endure never-ending physical torture in a subterranean dungeon, we must never delude ourselves into thinking that we are in no danger of a fate which to an immortal spirit meant to live forever in the presence of God is at least equally dreadful, that of permanent, self-chosen exclusion from the knowledge of God and the society of blessed spirits. I have no sympathy with the popular ridicule of hell. Remember the words of Christ: "Fear not them that kill the body and after that have no more that they can do. But I would forewarn you whom you shall fear. Fear him who after he hath killed hath power to cast into hell. Yea, I say unto you fear." And also the warning in the Epistle to the Hebrews: "Let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire."

Contributors to This Issue

DEAN W. R. INGE, of St. Paul's, London, is probably the most influential voice in British churchmanship.

JOHN RALPH VORIS, well known American church leader of interdenominational activities, just returned from a visit to Russia and Asia Minor as a member of a commission of five representing Near East Relief.

The Russia I Saw

By John Ralph Voris

FTER my experience in Russia the impression that first crowds all others into the background centers in America. I look with amazement upon the ignorance of Americans in general with respect to Russia. We are shadowy in regard to her people, her customs, institutions, ideals and history. Such is not the case with our attitude toward historical England, France, Germany, Italy, Norway and Sweden, Switzerland, or Poland, or, thanks to missionaries, toward China, Japan, India or Armenia. But of Russia we know little. Everyone of course realizes vaguely that the older Tsarist regimes crushed the peasants and sent anarchists to Siberia. Everyone knows Tolstoi—although my Jewish cabin-mate on the one-class boat on which I returned from France, an American citizen of unusual intelligence in many fields, having just read with delight the "Resurrection," wanted to know "where that German, Tolstoi, was born." A few have read Dostoevsky and Gorky, and a few recognize the contribution of Russian music and the ballet to the world of art.

OUR MUSTY KNOWLEDGE

But most of us in our Kiplingese days thought mistily of a great land which was really a bear that walked like a man of which we were to "Beware."

This is the case with the country in the past. Our lack of comprehension of the present situation in Russia, though more reasonable, is equally great. We have had two pictures of the nation as it is supposed to be today. One is an idealistic, overdrawn, Utopia, depicted by those who see in the Russian communistic attempt the goal of their dreams. These people suffer humiliation over the trend toward moderation today. To them the Russian experiment has a halo about it. They not only hope it will wend its revolutionary way toward 100 per cent communism there, but they see in it the hope for America and the world. Criticise any phase of the experiment and they impale you on the fork of capitalistic reaction. They represent an extreme neurotic type who in art are the futurists, in poetry the "imagists," and in economics the parlor bolshevists and revolutionary workers. They are not numerous in America, and their presence is really very good for our souls, causing a sane and wholesome reaction on the part of most people, but they have too largely been the self-appointed mouthpieces of the Russia of today, and, unfortunately, for the most part, her only interpreters. Russia has been judged and condemned for her advocates.

AN OVERDRAWN UTOPIA

On the other hand we had the wild wave of fear-crazed propaganda against the present Russia, a mild insanity which has very largely run its course, but leaves in its wake utter indifference instead of vital curiosity and intelligent interest. The newspapers have been the public expression of this curious phenomenon with respect to Russia, but they have not been so much the cause as the result, I surmise. Whether cause or result they have not

given us even that small part of true news which sifted its way out from Russia. Distorted headlines capping biased news have until recently consistently "confirmed" the news of the downfall of the Soviet regime, and the victories, consecutively, of the counter-revolutionary armies, under Kolshak, Wrangel and Deneikin. They have told us of the orgy of bloodshedding. They have pictured the luxury and ease in which the weaklings who control the government are wallowing.

THE PARIS BIAS

Most of this news had its origin, or at least its bias in Paris or Constantinople, both of which are steeped in anti-bolshevistic atmosphere. It is perfectly natural that such should be the case on account of the influx of refugees who stir the sympathy and imagination, whether they are the starving, shabby, frail remnants of former proud intelligentsia, so many of whom I saw in Constantinople and in Tiflis, or the luxury-loving ease-seeking few who have saved enough from the wreckage to live with something like their former grandeur. A Russian woman on our ship told me that Paris has three Russian papers, all anti-government. The subsidy for these comes from somewhere. The day I left Paris there was a column article in the morning Herald proclaiming a ball given the night before in behalf of the poorer Russian refugees, in Paris, not in the Volga, and it described the rich costumes of the Russian leaders of the ball. This is, of course, not the whole story of these Constantinople and Paris Russians, but it is part of it. The Kenneth Roberts story in the Saturday Post for July 16 was a classic which should be read by all who are interested in the Russian refugee situation in Constantinople. I purchased the Post for 40 cents there in "Constant," and reveled in that picture which so well described what I saw all about me.

FILTERED NEWS

Here is an interesting sidelight on this point. I read the New York Times with a painstaking, almost devotional attitude. In its news columns it is ordinarily apparently fair. But I felt last winter its Russian news was always, up to the late spring, one-sided and distorted, or prejudiced. Mr. Walter Duranty, a brilliant young English writer, is the foreign correspondent of the Times, whose name was most familiar in the Russian dispatches, and whose cabled articles, published on the front page, have recently stirred the country. Duranty was with the small group of correspondents whose car was attached to the same train that took our car to Samara, on the Volga. I had an opportunity to talk at length with him not only on the railroad journey, but in the automobile on our way to a typical famine center, and at the village where we all had our most vivid local impressions, and the scene of Duranty's first famous cablegram to the Times.

I told Duranty my feeling about the unfairness of the Times. He said, in substance, that he himself had been partly responsible for it. He had his news filtered to

him in Europe and in turn he had been prejudiced against the soviet regime. He was at that time writing mostly from Paris. It was before any reporters were permitted in Russia. But, he informed me, the Times went further and played up the anti-Bolshevist side in headlines. At the time of our conversation he had been in the country but a few days. Even then, however, he had already begun to suspect that he was at least partly wrong. As I read his dispatches now, I feel that he is trying to be fair to the situation, and I want to say that the Times, in giving Duranty's news stories such a conspicuous place, at a time when the American people are interested in other things nearer home is really playing very square.

Other papers are beginning to take a different attitude. The Baltimore News of the day on which I redraft this first paper, has an extended editorial based on the report of our commission. It favors a more friendly attitude toward the Russian situation.

Another example from memory and I am done with this. The Paris edition of the New York Herald on the morning I left France had a story with the display heading, "Soviet Government Impedes American Relief." Interested as a matter of course I eagerly read it, for I have not been sure of the permanent attitude of the soviet government. But the article was a dud. Most of it was given to the story, a month old then, of the arrest and imprisonment of the members of the voluntary Russian relief committee. The arrest was on August 28, in the late afternoon, as I happened to know, for I barely missed being present. The Paris Herald surely had this item by wire, promptly. Yet it reported the fact under the scare heading on September 25. I am not discussing here the justice or injustice of the arrest of the Russian committee. I am simply saying that it had nothing whatever to do with the American relief workers. In fact, the representatives of the American relief arrived only late that afternoon. The headline misinterpreted the facts. Tacked on to the article was a paragraph to the effect that Mr. Walter Brown of the A.R.A. was about to come from Riga to Paris, or London—I have forgotten which—to meet with Red Cross officials. But there was nothing whatever to indicate any disposition on the part of the Russian government to hinder American relief. I should add that the New York editions of the Herald have been, like the Times, fair to the famine news. When we were in Constantinople there were constant rumors proclaiming the approaching fall of the present Russian regime.

RUSSIA IS NOT AMERICA

I have dealt with this at some length, with personal illustrations, in order to make my point clear that America has not sincerely tried to understand Russia. We must deliberately try to face the whole situation afresh, with prejudices put aside, if we are going to be able to comprehend the movement of history as the truth is going to be disclosed to us during the months to come.

There is another element with respect to which I am not equipped even superficially to deal at the present time, although I have read Russia diligently this summer during the long days on the train. That is the fact that

we cannot understand the present government in Russia without taking her background of history, temperament and ideals into consideration. One can no more do it than one can jump into trigonometry without arithmetic and algebra. I wish I might put this with such emphasis that it will not be forgotten. The present form of government is possible because of what Russia is and has been, and not because it is in itself either right or wrong. It is not America that is sovietized; it is Russia, with Russian problems and Russian traditions.

I recognize that I should adduce proof for this statement rather than offer it thus categorically. But in order to make a case I should have to go into the many questions which are not particularly apropos, and with which I am not equipped. However, we must consider the imbedded injustices—such as the former system of landlordism—with half of Russia in the hands of the big land owners, or the crown, and only small portions allotted to the individual peasant; the ignorance of peasant and workingman; the absence of landlords in Paris and Vienna; the paternalistic rather than democratic attitude of the ruling class; the luxury and power of the wealthy and the unbelievable poverty and impotency of the peasant; the spy system, the reign of fear. Those who have read and who take the trouble to recall Gorky, Tolstoi, and Doestoevsky, will have these and similar things in mind.

PERHAPS PROVIDENTIAL

Only some great catastrophic event could break through the crust of such conditions. A mild palliative, or progressive movement, in such a situation would have as little effect as a cup of weak tea on a man with the D. T.'s. The revolution headed by Kerensky was not mildly progressive; it was radical. But it was nevertheless midway between the old regime of the czars and the bolshevist plan during its earlier operation. The bright red bolshevist regarded Kerensky and the menshevist movement as insipid, characterless and futile, while to the ruling class and the bourgeoisie it was extreme. I believe the world may well regret, according to its present light, the fall of the Kerensky government. "If Kerensky had been as strong a man as Lenin," said one of the leading young soviet authorities to me as we walked down the Moscow streets one afternoon, "he would have won. But he was weak." "Then it was not the system for which he stood?" I asked. "No, not that alone, so much as the man."

And yet if the moderate party had continued in power the tendency might have been to grow more radical. Or the radicals would persistently have bored from underneath. As it was the extreme left won. The radicals had it all their own way. The bottom was struck. The tendency now is to rise, to moderate. If anything over there may be considered providential, who knows but that this development may be providential in a broad, general way, after all?

Thus the historic background of injustice and oppression should be taken into consideration either before criticising or extolling the soviet government. Yet not only that side, but the positive, must be weighed when trying to estimate the value of the bolshevist system. We must

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consider what has been the contribution of Russia to humanity; what she has given in the way of science and discovery, of engineering and statesmanship, of art, literature, music; of agriculture, mining and forestry. And further, we must ask what temperamental characteristics do her people have that make them so willing to have a strongly centralized government and to lay so much stress upon solidarity. We must remember the system of the village commune which had been in vogue for decades, if not even for centuries, in which the villages had actually been practicing a form of communism long before there was any thought of a revolution. We must not forget the many different types of peoples who make up the varied territory of Greater Russia.

I shall refer by implication to all of these points in reporting my observations and impressions. To understand this historical background takes much more time and effort than most critics of Russia are willing to give to it. And yet there is the almost universal condemnation and boycott of the soviet government, with little or no attempt to discover whether the development has not been understandable and reasonable after all, in the light of conditions, and without giving to the Russian people the right which we would demand for ourselves—of determining for themselves the kind of a government they wish, without interference from the outside.

BOLSHEVIST MADNESS

But no consideration of this problem should omit the bolshevist attitude toward other nations, particularly since it explains in part the attitude of other nations toward Russia. Of all weaknesses in the manner in which the bolshevists have set about the task as they conceived it, none was so great, so unthinkable as their conception of the psychology of other peoples. They seemingly expected that the world was as ready for a revolution as was Russia, and that the "hungry, downtrodden masses" the world over would revolt as soon as they had a chance. However strong they may be on the psychology of their own country, the Russian leaders had about as much of an insight into the temper of other countries as the Germans had during the war. They thought that Russia was called to the leadership of the World Revolution. It will pay to note more carefully this ideal, or hallucination, for in it there lies the explanation of much of the later development both within and without.

Russia has but herself or her leaders to blame for the attitude of other countries toward her government. A country whose leaders deliberately set out through any kind of means whatever to undermine other governments can certainly not be surprised or complain if those governments in turn take defensive and offensive action. In so far as the United States felt that the Russian government was deliberately sowing seeds of discontent among our people and creating disloyalty, we had a perfect right to refuse any relationships officially. If the United States knew that accredited Russian leaders were making it their primary business to create a world revolution, then the United States could hardly be criticised for protecting herself even though it caused hardships to innocent people.

I want to consider this still further. But before doing so let me make a distinction which was made clear to me by one of the younger soviet leaders in Moscow. This distinction is important and fundamental. There is a sharp line between the word bolshevist and the word soviet; and likewise between communism and sovietism. Bolshevism and communism are one, to all practical intents and purposes. That is, the extreme bolshevists were communists. A soviet form of government may be communistic or not. Bolshevism, and communism, are economic philosophies. *Sovietism is a practical political method.*

THE SOVIET SYSTEM

I found in Russia some officials who are not bolshevists, although most officials are. But they are not bolshevists or communists because they believe in or work in the soviet form of government. The soviet system may be as mild and tame as our system of government. To say that one favors the soviet system for Russia, should one wish so to do, is not to say that he favors communism or bolshevism.

Now to return to the question of thrusting revolution upon other nations. The protagonists for the International Revolution are for the most part the extremists on the far left, whether in Russia, Italy or Germany. Their advocates are to be found in every land including India and the United States, but a larger proportion came from Russia than any other country. Indeed, the Russians were last year, at least, conceded to be the leaders. These men found their expression in the Third Internationale.

A report of the printed speeches of the members of the Third Internationale which met in Moscow at the Kremlin in 1920 has been issued as a United States congressional document. To read it is to make one "see red" in several senses. It makes a man who is liberally inclined and who would be just to the radical as well as to the conservative, a moss-backed reactionary. You want to take up arms against the crew who would be guilty of such monumental impudence as to proclaim that they wished to overthrow all existing governments, whatever the methods required, and to use bloody methods to accomplish that end. And hardly less bitter than their attitude toward capitalist governments is their hostility toward all socialist, menshevistic and other cooperative movements. Their language is the extreme, the uncontrolled language of mental inebriation.

WHY WE SEE RED

When you read these documents you wonder what insanity struck these wild dreamers. In view of this sort of thing it is no wonder that the newspapers of America leaned over backward against the whole bolshevist movement. One who wishes to be liberal admits that perhaps after all the instinct of self-preservation which caused such a universal hostility on the part of other nations toward Russia was a sane one. This sort of a thing alienated potential friends. But the Third Internationale was not officially promoted by the soviet government, my informant advised me. It is true that many of the leaders of red internationalism were officials and leaders in the

soviet government, but they acted as individuals, just as an official of the American government might conceivably be a socialist.

But it is true today that most of the leaders of soviet Russia are not the extremists of the Third Internationale. True, many of them may have been connected with the world movement, and still are. They may have hoped for its success. They do not try to mask the fact. But they are more moderate than the Internationale leaders, in reputation, and certainly in practice. And conversely, the most extreme of the Third Internationale leaders have gradually been losing their influence with respect to the policies of the present regime. The soviet practice certainly is mild as compared to the Internationale eruptions. Whether this practice is moderate through the influence of those who represent the moderate tendencies of communism, or because compelled to be so through the pressure of circumstances, is not so important. The significant point is this: the soviet leaders are today interested in Russia as their field of operations, and they are working for and in Russia. They are ready to recognize that the soviet government cannot hope for even eventual, much less present recognition, as long as it is suspected of promoting revolution in lands with which it is seeking official relationship.

I say this perhaps too positively, for of course I cannot know what underhanded machinations may be going on. But my impression over there was that those leaders are as honestly absorbed in doing a job in and for Russia as are our leaders, even in our non-internationalized period, are absorbed in working for America. I am not basing my attitude of toleration upon a technical distinction between sovietism and communism, or between the Third Internationale and the soviet government. As long as the extremes of communism were being promoted by the soviet regime, it was to all practical purposes communism. And when so many of the leaders of sovietism were also the leaders of the world revolution, there was reason to fear the good faith of sovietism even though it agreed to keep from extending its propaganda into some particular land with which it had trade agreements.

HANDS OFF AMERICA

I think I feel more strongly than before I went to Russia the conviction that America had not only a perfect right, but an undeniable duty to say to bolshevist leaders: Hands off America! I would have our government say it today. We want no one from the outside tampering with our government. When we are ready to make any change in it we will take care of that from within. I would like to say that with more force than my profession or a journalistic page would permit. I am with the man in the street in my own feeling about this. And I feel more strongly, too, than ever before that a man is simply insane who thinks that Russia has something better in its form of government than the United States. Only one singularly gifted in blinding himself to the virtues of his country and the vices of Russia can have such a wild fancy.

But after saying this thing I would close this paper by making four observations:

First: I believe the present system in Russia, evolving, moderating, will live, *in Russia*. *I am certain anything else will be anarchy.* I hesitate to make such a statement categorically, for so many prophets have proved their fallibility when they foretold the fall of the soviet power, naming often the day and the hour, though the fall came not, one hardly rushes into prophecy on the other side.

Second: to believe that the soviet regime may live does not mean that one believes this an ideal form of government for any country, and certainly it does not mean that one wishes it, or communism, either now or in the future, for the United States.

Third: the United States should permit Russia to work out her own principles of political economy and of government. I can add that Admiral Bristol, high commissioner at Constantinople, uttered a similar sentiment in an interview with our commission at Constantinople on September 18, as did also Mr. Herbert Hoover in an interview on October 27, at Washington.

Fourth: there may be in the experiment over there much that is worth while for Russia, and for the whole world.

VERSE

The New Day

NOR east nor west shall light the starry way
To perfect peace, to manhood's purple dawning,
For north and south alike shall heed the warning.
The crumbling rule of potentate, the sway
Of mighty monarchies, the cruel play
Of despot's hand is o'er. The petty scorning
Of races vanisheth, and white the morning
Of that bright sun of heaven's perfect day.

The order changeth and by right divine
Of men not kings, true Justice ever rules.
Armed anarchy, the tyranny of schools
Are but the fruit of folly's evil vine.
The kingdom of the beautiful, the good
Will usher in the reign of brotherhood.

BENJAMIN COLLINS WOODBURY.

Let Me Be Thine

SO many pray to Thee, and rise
And work against Thy will,
From Thee I turn away my eyes,
And wander lonely still.

I fear to ask the thing desired,
For fear that I might be
Thereafter weak, and so be fired
By dreams but dross to Thee.

Therefore, O Lord, forgive that I
Kneel not within thy shrine;
But underneath whatever sky
I fare, let me be Thine.

CHARLES G. BLANDEN.

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A Second Report on the Steel Strike

THE commission appointed by the Interchurch World Movement to investigate the steel strike and labor conditions in the steel industry has held together informally to complete the work left unfinished by the failure of that movement. The publication of the report on the "Steel Strike of 1919" brought in enough money to enable them now to bring out a second volume. It is entitled "Public Opinion and the Steel Strike of 1919." It is a volume of supplementary studies covering such aspects of the great industrial contest as the following: Undercover Men (that is, the use of the labor spy system); The Pittsburgh Newspapers and the Strike (how accurately did they report it); Civil Rights in Western Pennsylvania (a study of the suppression of freedom of speech and assembly in the Pittsburgh district); The Mind of Immigrant Communities; Welfare Work of the United States Steel Corporation; The Pittsburgh Pulpit and the Strike; a report on "The Steel Report and Public Opinion" (that is, the reception given the first volume), and an addendum giving for the first time an account of "The Mediation Effort by the Commission." There are 346 pages of vital material. Harcourt, Brace & Co. are the publishers, and the volume will be issued in both cloth and paper at popular prices.

A prominent government official pronounces this second volume as more important, if anything, than the first, because it brings to public notice the attack upon that most fundamental of American rights, the right of public assemblage and liberty of expression. Senator McKellar said recently, as a member of the senate committee investigating the West Virginia miners' war, that the spy system found there "violates every idea of right that I ever had. I never would have believed that a thing like this would happen, and I am not surprised that you are having trouble down there in Mingo county."

* * *

The Industrial Spy System

Senator McKellar's profound astonishment is shared by all who appreciate the fact that the use of a spy system in industry is the introduction of a system that has not been tolerated in any honorable business in civilization outside of war and the pursuit of criminals. In the first volume this commission pointed out the fact that the spy or so-called "under-cover" system was Judge Gary's alternative to open and frank conference with his men. Following the issuance of this report a study was made by Sydney Howard under the direction of Dr. Richard Cabot of Harvard University, which gives a mass of conclusive information. The West Virginia mine investigation will reveal conditions similar to those given in these two studies. The report, just out, of the church committee in Denver on the street railway strike of 1920 tells something of the same story. In other words, there are companies who treat their labor relationships as if they constituted a state of war, or as if workingmen were potential criminals; this is their alternative to frank recognition of the right of labor to organize and to hold open conference with employers on an equality of representation. English employers have expressed themselves as astounded at this thing; with them long experience has brought a conviction that open dealing is the better way.

In this study a large number of the sample reports made to the employing concerns are given. They reveal all the wiles of the regular spy or secret service man. By deceit, lying, playing double and any sort of unethical device the work is carried on, for in this business the end justifies the means. The paid spies not only join the labor forces as presumably honest workingmen, but they join the unions, promote union activities (especially those under the ban) and then report to their employers. It may pay to hire a thief to catch a thief because he knows the ways of thieves, but when that class of men are hired to spy on honest men their reports still take on the color of thieves. The documents here printed reveal

ignorance, chicanery, illiteracy and a petty magnifying of small matters that brand the whole plan as criminal in its practical working as well as in its conception. These spy gentrified even trailed the investigating commission, looted their office of files and made up silly reports that reached the offices of the United States Steel Corporation. Adequate publicity will certainly be sufficient to put an end to this sort of iniquitous business.

* * *

Suppressing the Freedom of Assemblage

The first report told something of the suppression of assemblage and of free speech in the Pittsburgh area. This one gives the details and furnishes documentary evidence of its adequacy and of the method used, describing the situation town by town throughout the area and comparing same with those places where the strike was conducted in a perfectly orderly way without such interference with civil liberties. Men walked from Monessen across the river into Washington county and from the Pittsburgh area across the state line into Ohio and held their meetings; there was no disorder, no hostility to lawful government, and nothing secret service officials and government agents could complain about. Yet in Allegheny county there was a complete and often brutal suppression of all public meetings outside of the labor temple in the heart of the city of Pittsburgh and therefore inaccessible to the great majority of the strikers. This was done by civil officials who were also employees of the steel companies and by a truculent constabulary, the governor of the state concurring. The only answer so far made to criticism is to say that Governor Sproul is a fine gentleman and that there might have been riots had this not been done. The sufficient answer to which is that no criticism is made of the governor's personal manners and that there were no riots where assemblage was not interfered with.

It is a grave thing to interfere with that most fundamental of all democratic guarantees—the freedom of speech and assemblage. It can be safely done only when evidence is manifest and unmistakable that it is resulting in crime. It is an assault upon genuine Americanism, a direct denial of constitutional rights, and it is a triumph of phariseeism when it is done in the name of 100 per cent Americanism. When a great employing concern can play its cards through the expedient of utilizing its own employees as civil and police officials it may keep strictly within the letter of the law while it is breaking every moral obligation which it owes a free society under a republican government. It is easy under the prejudice of class and race strife to justify such procedure through both police and courts, but it will react either to destroy democratic institutions or to create a bitter warfare in which both law and order are denied.

* * *

Reporting an Industrial Warfare

No more scientific and authentic account of the accuracy and adequacy of newspaper reporting in a time of strife and prejudice has been furnished than this study of the manner in which the Pittsburgh press reported the strike from day to day. It is made by an old and experienced newspaper man who compared the daily issues of the papers with the actual events as they transpired before the eyes of all who searched for them. In just one single issue (of the Leader) was there a clear and honest demand that the whole truth be revealed and justice done. The daily reports were always one-sided, reflecting the employers' side only, and often were viciously misleading. The least that can be said is that labor's side was never stated, while that of the employers was given daily publication. In the strategy of breaking morale through spreading reports of men returning to work in great numbers and of the resumption of work in the mills the employers had ready and gallant help from the daily press, while the scream of "bolshevik" was

reiterated often enough to push the suggestion into solid conviction in the minds of the masses. The news furnished by the local dailies was the news read by the country at large, and upon this basis the mind of the public was moulded. It is hardly to be expected that newspapers owned by steel investors would be non-partisan, but they should at least not sail under the false colors of "news" papers, and certainly the public at large will soon be warned not to accept their reports as genuine.

The study of the Pittsburgh pulpit is the least satisfactory chapter in the volume. The pulpit was not as adequately studied as the press, and the replies to questionnaires sent out were too few to allow sure judgments. The pulpit had no means of knowing what was happening except such reports as the daily press gave, and the fact is that it acted wisely in saying little when it could speak with so little certainty. It is however a subject which deserves a most thorough-going analysis. What can a Christian minister do when in the midst of an internecine warfare where, in his own community, both class and racial prejudice runs high, the exact facts are not at hand and the church is supported so largely by those partisans to one side of the controversy? There is an imminent necessity that this subject be frankly discussed and that a demand be made by ministers for the right to discharge their prophetic functions.

* * *

The Mind of the Striker and of the Public

Perhaps the most scholarly chapter in the volume is the one

on "The Mind of Immigrant Communities." Space here will not allow a review of it, but it can be said that the subject is not only important but that it is only by comprehending it that there can be any understanding of the issue where immigrant workingmen are involved.

A very thorough and fair summary of the welfare work of the United States Steel Corporation is given. It is a heartening chapter, but we must be reminded that the activities of which it treats are wholly paternalistic and furnish no answer to the question of the twelve hour day, the seven day week and the right to representation and conference. It is these latter things that are the issues in steel. These issues the steel companies have made no attempt to meet. They have not remedied them as abuses nor have they defended them as attacked in the conclusions of these reports. All sorts of "answers" have been assayed, from the silly stuff put forth by the Rev. Mr. Bigelow to the very labored effort presented to the senate committee on education and labor. We are still promised an answer but so far it has been very "still." The answers essayed in the form of attacks on the ability, patriotism or appropriateness of the investigators and their investigation have worn themselves out. Until the twelve hour day and the seven day week are either justified or abolished and some better alternative to organization and conference than the vicious spy system is adopted the steel companies will owe the public a real answer.

Let us hope this second volume will elicit such an answer.

ALVA W. TAYLOR.

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British Table Talk

London, October 25, 1921.

HERE is a piece of wisdom which is worth shipping across the Atlantic:

"The dervishes asked me—

'Whom do you think a rare man that
you have met in your life?

'A man without a right ideal'

They asked again—

'And whom do you think a still
rarer man?'

'A man without a wrong method.'

This question of method is often shelled as unimportant. But if it is remembered, how much good work is wasted because of a wrong method. There may be wisdom in paying some heed to it. So at least the leaders of the free churches think in their plans for personal evangelism. Dr. Clifford—for the old hero of many a fight is back on the field leading this also—and his lieutenants know that there is need of a technique in disciple-making. Not only what? but How? has to be answered. A series of studies for circles of would-be disciple winners has been arranged. It is generally agreed that the button-holing method to which certain evangelical people descended is responsible for much of the recent failure in personal evangelism. It was too formal and too mechanical. There must be other ways, truer to the New Testament. If these could be discovered and applied to our needs there might be a great increase of disciples. Many with the heart of a disciple are only waiting for the authentic call. But they will not be won by the mechanical formula from a stranger or a casual acquaintance, "Are you saved?"

* * *

Who Will Go for Us?

One of our missionary doctors is lying very seriously ill. It may be near the end. His one concern is for his work in the

field and the one message of comfort which could complete his peace would be to know that another doctor could take his place. That message his society, the London Missionary Society, cannot send. At the present moment there is no one to go. Could anything be sadder? It seems as though at this moment there were no recruits from the medical profession ready for this service. Is it so in America? The medical missionary has to forfeit any chance of making wealth. But from the point of view of a wide experience, if he loves his profession, he has a place which stay-at-homes might envy. And in years to come there will come, we believe, contributions to science of increasing importance from the mission field. But for the present we are in sore need.

* * *

Toc H.

During the war at Poperinghe just behind the line in Belgium, there was a remarkable club or home for soldiers called "Talbot House." Its boniface was the Rev. P. B. Clayton—a man to whom the ancient grace of hilarity has been given in no small measure. It was a club dear to thousands of soldiers. When the war ended, P. B. Clayton did not feel that his chaplaincy was over. His old friends were in London or other cities, no longer in khaki, but needing no less such places as Talbot House. Therefore he has set himself to establish homes in London and elsewhere (they are called "Toc H" now) where the same spirit of camaraderie and true and pure religion without any cant or unreality can be found. This is a great answer to a terrible need in the big cities and none felt it more than the ex-soldiers. "The parochial system so far as it still exists in big cities is a survival from an age when everyone lived at home. But young men today are as mobile as they were in the army." It may be interesting to give Mr. Clayton's vision in his own words:

"For centuries past the church has spent millions on religious education. Well and good. But oh! the pity and the folly of

neglecting the only partly finished product. There is (I understand) one chaplain to every 300 public and grammar school-boys in the United Kingdom; and one to every 150 undergraduates. But to the 55,000 who come into big cities every year in September, there was not before Toc H. one single specialist chaplain. Toc H. will (please God) have four at work in this vast field by Easter, 1922. But if the church wants the younger men it must launch out into the deep. It will never get them by shivering on the shore. It must launch out and let down a net not of four, but of 40 chaplains in the very near future. Surely the experiment is worth it."

Already large gifts have been given to Mr. Clayton and he is worth all that can be given. If I were a millionaire and were told to sell all and give to the poor, I should plead as an alternative that I might give it in first to such men as this. He is visiting Canada soon on his own errand. If anyone wishes to learn more, I am sure a letter addressed to the Rev. P. B. Clayton, St. Martins-in-the-Fields, would not be long in reaching him. Birds of a feather hang around that church.

* * *

Westward!

By the time these words appear we shall be looking Westward with the prayer in our hearts that Washington may do what Paris left undone. It is not likely that we shall talk of all our hopes, but they are deep down in the heart of every man with any serious thought or any understanding of the human scene. It is not a time in our minds for national pride or jealousy. May God's blessing rest upon any nation which in the name of Christ and humanity seeks to heal "the open sore of the world."

* * *

Dr. Berry and Mansfield College:

Mansfield College has been called suddenly to select another chairman of its council. It is an honorable succession. Dale of Birmingham, Mackennal of Bowdon, Sir Alfred Dale, who died this summer—these are the former chairmen. Now to them is added the Rev. Sidney Berry of Carr's Lane and his friends are sure that he will bring to this high position great gifts and unfaltering devotion to the Christian ministry among the churches, this order and to Mansfield College, of which he is a son. He must be somewhere about forty years of age, but already he has won for himself a rare position of influence among us. An admirable preacher, a man of administrative gifts, a true pastor and friend and at the same time always "a man and a brother." It was a great call which came to him when he followed Dale and Jowett, but he has not failed to answer it. My American readers will not have forgotten that Charles Berry, his father, was once invited to follow Henry Ward Beecher. They know something, too, of Mr. Sidney Berry who has been across the Atlantic more than once. It would be surprising if he does not come again.

* * *

A Worker's Creed

Very often in the corner of a journal some word may be read which will give a thrill of joy to the reader. Here is one poem, anonymous, and yet worthy of a place among our spiritual treasures.

"The beauty of life is to be found
Not in luxury, but in simplicity,
In sweat of the hand, sweat of the brow, and sweat of the heart;
In pride of work, without greed of gold;
In thoughts that rise above the needs of self;
In loving kindness to one's fellow men.
To be honest in handicraft, loyal in friendship, strong in suffering, and rich in laughter,
Is to be a good comrade in the workshops of life,
And to such faithful servants
God will pay fair wages of peace and joy."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Why Did Paul Have Power?*

EN covet power, women admire it. If I could give you today the secret of Paul's undoubted power and could tell you how to secure it, I would soon be a millionaire! I cannot give it to you—completely. Power is always mysterious. I cannot tell you why Napoleon—a small man—had power, while some huge physical giants are only poor boobs! Riding out to a University one day I admired a wonderfully shaped head on a man. There I said is the typical professor's skull; what stores of wisdom are massed in orderly fashion in that noble top-piece—that afternoon I sat in a barber's chair while that fellow shaved me! Outward appearances tell something, but not everything. One of the greatest writers on this planet wears clothes that would frighten the very crows. One day I saw, in person, a famous author—his head did not look as though it contained anything at all—a most contemptible head—yet a very remarkable authority—if I named the subject you might recognize him! Looks tell less and less in these days of "exterior decoration." Paul was not much for looks if we may judge from the scanty materials at hand. He may have had weak eyes—most scholars think so. He was not like Apollos in appearance, but when Paul appeared the ponderous orator vanished. You may say that Paul had genius and there you will speak truly—he did have that. You may say that genius is only another name for hard work and there you are off the track. What a foolish half-truth! I know hundreds of plodders, who toil and grind and sweat without a glimmer of the God-given illumination which we recognize as genius. No, genius is first of all a lavish and direct gift from heaven. Dante, Angelo, Beethoven, St. Francis, and their like were no ordinary mortals grubbing and plodding. All were hard workers as genius usually is, although some may work "in heats and enjoy long periods of delightful stupidity." We help ourselves very little therefore by finding out that Paul was a genius. What has he for us?

(1) Paul had faith and therefore power. He believed in God. He believed that the universe was friendly. He believed that it paid to work for good causes. He was not palsied by pessimism as many are today. Yesterday I read a statement that the churches are all empty; today another interview says that religion never had such a hold as now. Yesterday a great journal told me that business is very, very bad; while today a noted daily paper says that we are on the edge of the biggest business boom and on the widest scale ever dreamed of. It depends upon who does the looking. My impression from successful people, however, is that such men and women possess unusual faith. They believe something positive. They trust God, believe in the plain people and have confidence in themselves. A large mail order house says that very few people ever try to cheat the firm. People as a rule are pretty good. Surely God can be trusted. But as in Jesus' day, only a few are willing to put confidence in him to any great extent. Suppose you woke up some morning and just took God at his word—what a marvelous world you would be living in. Jesus told us that the birds and the flowers trust God and He takes care of them. The world is hungry for God and feeble because not relying upon His strength. Paul took God at par value, he never discounted Him. Make much of God and He will make much of you!

(2) Paul had control and therefore power. I rode in a train with an old man this forenoon, who remarked: "Self-denial is the index of all strong characters." He was right. Too many men are trying to control cities who cannot control themselves. Of a man who was most just and gracious to others it was said: "Yes, but he is a tyrant with himself." He made every passion, every lust, every unholly ambition, every hurtful appetite, every questionable thought, every wrong desire lie at his feet. Often it happens that the man who is soft with himself is a tyrant toward

*Nov. 27. Paul's Voyage and Shipwreck. Acts 27:30-44.

others. I never have any doubt about Paul's perfect control over himself. This spells power over men.

(3) Paul had a genuine, disinterested interest in men and therefore power. One objective marked every effort—"That I might save some." He did not regard men as clusters of grapes to be squeezed into his cup, his interest was unselfish, he sought

their good. Men soon catch this note in a man. We hate to be exploited. We don't like to be used for another's joy or profit. Paul loved his fellow men of every sort. Nothing gives power more than this. We cannot hope to equal Paul in his talents and divine gifts but we can imitate him in his faith, his control, his disinterested love. These spell power. JOHN R. EWERS.

CORRESPONDENCE

The Key to the World Problem

EDITOR THE CHRISTIAN CENTURY:

SIR: As a constant reader, follower and admirer of The Christian Century, I hope you will be kind enough to allow a few lines of your valuable space to correct some errors that are too patent to be allowed to pass unchallenged. These errors were in Mr. Guy's article in your journal on the far eastern question, the subject of the hour.

First as to Japan's population. It is very near 56,000,000 instead of 70,000,000 as stated. Fifty-six million persons are enough to live in a country almost the size of California, especially since the geography says that only 16 to 18 per cent of the land is fit for cultivation. The Japanese have not been quick to take to other lands when they have had the opportunity. Parts of Germany and all of Belgium are, considering the average conditions and wants of the people, more nearly over-populated than Japan. Only about 50 per cent of the land of Germany and Belgium is tillable; and about 20 per cent of the United States, European Russia and Great Britain and Ireland is cultivated; while the percentage is much smaller for Sweden, Finland, Norway, Serbia, Switzerland, Cuba, Costa Rica, Canada and Chile, and less than 2 per cent in some of these countries. Japan then is not seriously over-populated, but as time goes on she will be.

Second. China is not over-populated. Her area is a third more than ours. She has perhaps less than 400,000,000 population and her gains per year are small because her death rate is very high, very near her birth rate. Japan having adopted western sanitary methods, has been able to cut her death rate almost in two. India is still religiously (I am speaking figuratively and literally) drinking the holy germ-laden waters of her sacred Ganges and therefore her death rate continues high. India is not seriously over-populated.

Now, may I add a word concerning Mr. Guy's main question, "What are we going to do about these countries?" What are we going to do about their religion, what are we going to do about furnishing them a God to take the place of their gods that he says (as I understand him) we have taken away from them? If he has any idea that western civilization can convert them to the religion of our Jesus he is talking the language of a dreamer. The educated and the ignorant alike of the oriental will have none of our religion. They promptly tell us to put our own house in order, and show them what the church is doing to obtain social justice in America or Europe. Unless we can show them that the great principles we espouse have done something for the amelioration of the peoples of America and Europe, something toward adjusting not only territory but property and the products of useful toil to the needs of humanity, the oriental will send us about our business, saying in our own language, "Physician, heal thyself."

Reducing the problem of the far east (which turns out to be a world problem) to its lowest terms and looking at it, if I may be permitted to attempt to do such as a student in world affairs, through the eyes of Downing Street, I can see but one and only one solution. This solution is so obvious and so simple that there is no wonder no one has ever put it forward. This is the way it looks to me:

England owns and controls about half of the world that is of material importance. She has all the corner lots. Through Japan it is in her power to control the far east including China,

a country larger than the United States and of about the same natural resources. By making her union with Japan closer and closer which she can easily do by nodding her head when Japan asks if she is to have a free hand in the development (or exploitation) of China, England will not only control the sea but control the world.

China will not go in for nationalism, as Professor Dewey's illuminating articles indicate. Since the Han dynasty China has been a "local option" empire and the rank and file do not know nor care anything about the national government. Millions do not know whether there is a president or a king or an emperor or an empress. China as a nation is poor, but as for the individuals hundreds of thousands of them are rich, as they have the accumulated riches of hundreds and thousands of years.

China will be developed. As well to attempt to stay the tides as to say no to this proposition. Her historic parallel is Egypt, only in this case trade, not territory, is the objective. Japan and England will develop China. This is as certain as anything can be that has not already happened. Even the altruist would admit that in the development intelligence would add to the blessings of the "greatest good to the greatest number." England will furnish a large part of that intelligence. It will be a simple process. The Chinese are workers. Properly directed, they can do all the necessary hard work of the world. On the contrary, the Indians are a torrid zone people where work is almost unnecessary and very disagreeable.

The hopeful side, and I believe the good side of the picture, is: "The student of modern history is compelled to stand with uncovered head in the presence of British achievements in behalf of civilization, democracy, education, morality and world progress. In spite of British mistakes, follies and sins, a list that is unforgettable and appalling, and that true Britons are the first to confess, the British nation has stood on all the continents as the promoter of world ideals; and on all the seven seas its ships have been the harbingers of justice and liberty."

It is up to the United States to come to an agreement with Great Britain, and of course Japan will fall in line. The hope of the world lies in this. Even those who sympathize with the aspirations of Ireland or entertain suspicions concerning the motives of Japan must see this or we are, so far as world peace is concerned, of all men most miserable, because we are headed for destruction.

MARK ALLEN SELSOR.

Chicago.

A Golden Rule Sunday

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial addressed to President Harding, Christian, was a splendid constructive effort to have our President undertake as a Christian to introduce Christian principles directly into the affairs of nations. It has the greatest opportunity any President ever had to revolutionize the world's thought by adopting your suggestions. Is he big enough to do it? Let us pray for it.

Now I have an idea which ought to fire the imaginations of Christian people over the country and help towards the ideal of Christianizing society. It is to have a Golden Rule Sunday, say the second Sunday of January, on which every minister in the country would preach upon the golden rule as applied to government, business and social life. The impact upon public

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thought of so many sermons based on the Christianization of the social order and making use of the universally accepted idea of the golden rule would be tremendous. If it were followed by a Golden Rule Week, in which people pledged themselves to live definitely every day of that week with the golden rule in mind and guiding every action, it would help to demonstrate the feasibility of applied Christianity and induce people to make it the permanent rule of life. The newspapers would be attracted by the novelty of such a united effort and the main object of the plan would be secured in drawing the attention of industrial leaders as well as governmental leaders sincere enough to put in practice that which they all profess. The account in the October issue of *The American Magazine* of the Nash experiment in putting the golden rule into practice in the clothing factory in Cincinnati, the best account yet appearing of that remarkable and entirely successful effort, might serve as a practical basis for our thought. It demonstrates the Christianizing effect of the golden rule when put into practice under the most difficult conditions.

Ministerial associations, like the Chicago Federation of Churches, would undoubtedly be ready to co-operate in the movement to have a Golden Rule Sunday and obtain the consent of local ministers. In this way the details of the matter could be readily carried out. Perhaps the Federal Council of Churches would undertake the task of securing nation-wide co-operation? The church recognizes its exceptional need to secure public attention for Christian principles at this juncture. Is there a more popular way to do it than by emphasizing the feasibility of the golden rule?

WALTER B. MURRAY.

Chicago.

EDITOR THE CHRISTIAN CENTURY:

SIR: The "Editorial Letter to President Harding, Christian," in the issue of October 20 deserves wide publicity—how clear and concisely the issue is stated. You deserve the appreciation of all "believers in a warless world" for this strong presentation. One wonders whether the letter really came to the eye of the President and what effect it made upon him! The visit each week of *The Christian Century* to our home is prized by Mrs. Ireland and myself. Sometimes the rush of pastoral work and organization work crowds out the reading for a few days, but one never sits down to a quiet forenoon with *The Christian Century* without being amply rewarded. Heartily and sincerely yours,

Spearfish, S. D.

WILLIAM T. IRELAND.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I thank you especially for your editorial addressed to the President? Isaiah couldn't have done it much better.

Calhoun, Ga.

CHARLES HENRY DICKINSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial to President Harding and I want to endorse it with all my heart. Our only safety is in being Christian in our national and international attitude. This editorial is alone worth the yearly subscription to *The Christian Century*.

A. F. MITCHELL.

Lindsay, Calif.

Thinks the McAfee View Distorted

EDITOR THE CHRISTIAN CENTURY:

SIR: I must voice a protest against the article in your issue of October 27, entitled "Some Unchristian Aspects of Christian Missions," by Joseph Ernest McAfee. No one can question the fervor and sincerity of Mr. McAfee. But his article is a strange and harmful perversion and misinterpretation of facts.

It is well to paint Cromwell with his wart. But Mr. McAfee would paint the wart and call it Cromwell. He draws a caricature of Christian missions, and declares that it is a photograph. By the method he uses anyone could prove that anything in the world—education, democracy, the Red Cross, the American government, what you will, is hopelessly wrong and ought to be abolished. The method is to take the worst phases of the move-

ment in question as typical, to explain away the best phases as accidental or inconsistent with the "system," and to judge the movement as a whole by a preconceived estimate of it.

Mr. McAfee makes much of the regrettable activity of antiquated and obscurantist forces in Korea. He leaves us to infer that that is the direct result of "denominational board" activities. He ignores the fact that at least one of the boards working in Korea has stood firm for union institutions, for liberty of thought and opinion, and for a mission work free from divisive theological influence and committed to a wholesome evangelism; and that, when a crisis came, and an issue was joined, the church backed up the board in its progressive and Christian policy.

He presents the movement of Christians in Africa toward self-support and a growth of desire for self-government on the part of native churches, as revolutionary movements, whereas they were and are encouraged by the boards at home, welcomed and fostered as in direct line with the principles and ideals of missionary policy. He explains away Howard Bliss' magnificent valedictory testimony, everywhere welcomed by leaders of missionary activity as the clearest possible statement of the ideals they cherish. He ascribes motives to our missionary educators, physicians, preachers, and social workers, which the most of them would indignantly repudiate, motives the possession of which by any missionary would lead our boards to consider the recall of that missionary as unfit.

He speaks of the "spirit of patronage" as ruling our missionary work. Only a diseased imagination could make such a statement. I have been close to many churches in their mission work, and have found there not the attitude of "superior" toward "inferior," but a wholesome desire of those who recognize themselves as privileged to share their privileges with the less privileged. To call such splendid service as is being rendered in China by the Central Presbyterian Church, and the Madison Avenue Presbyterian Church of New York, and by many other churches, "patronage," is to offer a gratuitous insult in the name of a distorted conception of democracy.

I am not equipped to answer this article properly. You should ask some one like Dr. Brown of the Presbyterian board, or Dr. Barton of the American board, to give the true picture which is here caricatured. But I know one "denominational board," through ten years of closest contact, and its spirit and ideal and method are exactly what Mr. McAfee says should obtain but does not.

One incident is typical. Some years ago, a motion was made in the board of which I speak, committing it to hearty and unrestrained cooperation in a union mission enterprise in China. One member, who might be described as "the last of the Old Guard," rose and exclaimed in solemn protest, "But, Mr. President, if this sort of thing goes on, the time will come when there will be no Presbyterian church in China at all." From all over the room came answers, "That is just what we are after"; "Amen." And the vote was within one of being unanimous.

That is typical. Our mission boards, and the churches back of them, are Christian first, and denominational after—and a long way after. Mr. McAfee is mistaking *motes* for *motives*.

Brick Church, New York City. WILLIAM PIERSON MERRILL.

THE PROTESTANT

By BURRIS A. JENKINS

We still have a very few copies of Dr. Jenkins' remarkable book in hand. These are slightly soiled, and while they last will be mailed out at 50 cents per copy (and 10 cents postage).

The Christian Century Press
508 South Dearborn Street CHICAGO

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Chicago Association Worker Honored

Recently Mr. L. Wilbur Messer was entertained at the Union League Club of Chicago by a prominent layman of Chicago in honor of the fortieth anniversary of the beginning of Mr. Messer's work with the Association. Cyrus H. McCormick and John V. Farwell, prominent business men, were members of the committee which invited Mr. Messer to leave Peoria thirty-three years ago to come to Chicago. Mr. Farwell presided at the luncheon and a number of the men bore testimony to the remarkable success of the secretary in the Chicago field. Mr. Messer in responding to congratulations expressed the hope that the achievements of the next few years would make the past look very small indeed.

Perils of Orthodoxy Set Forth by Presbyterian Moderator

Among the many recent utterances of Dr. H. C. Swearingen, moderator of the Presbyterian church, few are more striking than his recent address at the Synod of Pennsylvania when he inveighed against the perils of orthodoxy. He said: "I believe in orthodoxy, but not an orthodoxy that spends its chief strength in defending itself. It ought to be at work, inflaming the conscience and stirring the church with an ethical passion. We do not need a new gospel, but a closer application of the one we have. The Puritan preachers did not pare down their messages nor dilute their evangelicism, but they announced the bearing of God's truth on the moral struggles of their time, and one of the results was the establishment of the institutions of freedom. Theirs became the most potent voices on the continent in behalf of liberty. They preached the Bible, but they searched the conduct of men with it. They were not mere purveyors of doctrines, however true; they linked them to the lives men were leading and illuminated with them the big issues that engrossed the minds of their contemporaries. They did not abdicate their position of moral authority. The church today is in danger of surrounding its moral passion to other interests and of permitting the publicist, the teacher, the editor, the statesman, and even the business man, to become the prophet of an ethical rejuvenation and the voice of the conscience of mankind down in the regions where men of the present generation are making the world's policies and doing the world's work."

Episcopalians Put Vast Sums Into Cathedrals

The project of the Episcopal church in building a vast cathedral in New York, first estimated to cost ten millions but now known to involve a final expenditure of twelve millions, is to be followed by other like ambitious projects in the great cities of the land. The Episcopal church in Chicago talks of a cathedral to cost six millions. Other great projects are on foot in Philadelphia, Baltimore,

Washington and San Francisco, reaching a total of thirty-six millions. Objections are heard, of course, but the church leaders argue that so long as great commercial organizations are housed in imposing skyscrapers, it will be necessary for the church to develop more significant buildings. The Chicago cathedral will include a combination of offices, public hall, library and a headquarters for church activities of various kinds.

Seminary Will Teach Church Publicity

Henceforth young Baptist ministers who come out of Rochester Theological Seminary of Rochester will have training in church publicity. The seminary authorities have secured Rev. Charles A. McAlpine to teach this new subject in the seminary. He has had an abundant experience in this line of activity. He served as executive secretary of the Baptist Missionary Convention of the state of New York, and in the Victory Campaign of the Baptists of the north in 1919 he was publicity secretary. He has continued since as the publicity director of the Northern Baptist Convention. He is also director of publicity for the American Bible Society.

Plans Formulated for World Conference

While the theologians continue to plan for the World Conference on Faith and Order, another set of churchmen propose to approximate brotherhood in the Christian church by bringing the great Christian leaders of the world together to consider the practical problems of the modern world. The first meeting in behalf of such an ecumenical conference was held in Geneva in August, 1920, and sectional communities were organized for America, Great Britain, Continental Europe and the eastern churches. The American committee met in New York recently and voted to recommend that the conference be held in Stockholm some time in 1924. It is believed that nearly every Christian communion in the world except the Roman Catholic will be represented at this meeting. The topics to be considered will be the various social, industrial, economic and international problems that confront the world. Upon these it is hoped to have an authoritative utterance.

Educational Leader Startles With His Figures

Rev. H. E. Beckler in his campaign for funds for educational institutions in Texas has recently published some figures with regard to Disciples churches which are startling in the extreme. He asserts that there are about 9,000 Disciples congregations in the country, and for these there are only 3,500 preachers. A number of preachers are listed who are also teachers or business men. He asserts that there are 1,000 preachers less than ten years ago. As an example of the sad condition of things in this denomination he recites the fact that the

state of Oklahoma has 397 churches and only 70 located preachers. The Disciples ministry is largely recruited by college men, without a degree, who go into the ministry with but little professional training. The ministerial turnover in this class is very large.

Fred B. Smith on a World Tour

Fred B. Smith, the veteran Y. M. C. A. leader, who in recent years has been in the employ of the Federal Council of Churches assisting in the organization of city federations, is to start soon on a new enterprise. He will set out on a world tour representing a number of great Christian organizations. It is said that contributions to his traveling expenses are being made by the Church Peace Union, the Federal Council, the Christian Endeavor Union and the two Christian associations. Mr. Smith plans to visit Hawaii, Japan, China, India, the Philippines, Egypt and most of the countries of Europe. His plan of action is to interview leaders in all lines of effort, endeavoring to explain the point of view of America. The enterprise will require about eight months. Before setting out, Mr. Smith visited the White House in company with Bishop McDowell and a number of other influential churchmen, and received the congratulations and good wishes of the President before setting out on his long journey. Mr. Smith believes the world needs mediators these days who will interpret nations to each other in a friendly light. It is well known that the United States is far from popular in many sections of the world at this time.

Sensational Wedding in Missouri

Sensationalism in connection with weddings is less in favor than formerly when young people demanded to be married on roller skates or accepted an invitation to be married at the county fair in consideration of a gift of household goods. That this sentiment is not dead, however, may be judged from a press report announcing that Rev. B. H. Smith, a Disciples minister of Missouri, recently married a couple in a flying machine.

Christian Mayor Does Not Disappoint Fort Worth

The great meat-packing city of the southwest, Ft. Worth, decided last spring that it had enough of the old-time political leader for mayor, and elected a professor of Texas Christian University. When the professor first threw his hat in the ring, it was not taken seriously, but as the time for election drew near, it was evident to close observers that the fight was going to be close. Now after six months of his administration has gone by, he commands an unusual degree of loyalty. The police force has been made to respect the law, the fire-fighting organization is efficient and the mayor is now issuing an appeal to the city for play-grounds for the children and parks where the community's sense of beauty

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may be expressed. The mayor is from an old-time Disciples family and is himself a devout member of the church. His opponents tried to secure his recall recently, but this effort was considered as a joke in Ft. Worth.

Baptist General Board of Promotion Elects Officers

The Baptist General Board of Promotion met in Indianapolis on November 3 and elected their officers for the coming year. Dr. Emory W. Hunt of Bucknell University was made president of the board; Rev. S. J. Skevington of Los Angeles, vice president; Mrs. W. S. Abernathy of Washington, second vice president. John Y. Aitchison of New York was continued as general director. He was formerly the home missions leader of the denomination. H. A. Heath was made secretary of conferences and conventions, and F. W. Padelford secretary of publicity and statistics. This denomination was once very loosely organized, but under the exigencies of the times it has been necessary to develop a high degree of centralization.

Boston Has Another Forum

In Boston the inhabitants, like those of ancient Athens, spend much time in hearing or telling a new thing. The Forum movement is peculiarly adapted to the temperament of the Bostonians. Old South Congregational church, of which Dr. Gordon is pastor, has developed a Forum which may rival in interest the well-known meeting in Ford Hall. The speakers for the winter months are all eminent people. Dr. Toyokichi Iyenaga will speak on Nov. 27 on "Need America Fear Japan?" On January 8 William Hard, the journalist, will tell the story of the disarmament congress now in session in Washington.

Statistical Study of Methods

Preachers may argue endlessly over methods and not be able to agree so the Board of Sunday schools of the Presbyterian church has decided to apply the statistical method to some of the problems. Do attendance contests in the Sunday schools help or hinder in the long run? Thirty-two schools in the San Francisco presbytery were studied, and it was found that twenty-two of these had used the contest method. They had a twenty per cent gain in membership and average attendance while the others had only eleven per cent gain.

Issues that Agitate Southern Methodism

Nearly every denomination likes to talk about some perennial question which is never settled, but which relieves ennui whenever other matters of more urgent nature are not on the forum for discussion. In southern Methodism a change of name is one of these questions. It is obvious that it is a little foolish for the Methodist Episcopal church, South, to be working in the northern provinces of China, and trying to explain that south in the United States is north in China.

And then the limiting word hinders development in sections of the country other than in those states once connected with the confederacy. There are some insurgent spirits who continually assert that the presiding eldership should be abolished. It costs money is the reason usually assigned, but there is probably a deeper reason. A presiding elder is a person who comes around every three months to investigate the parish church and some ministers regard him as a nuisance. On this question there would naturally be two points of view.

Religious Toleration the Law in Palestine

The Zionists are not particularly pleased with the ruling that immigrant Jews will be admitted to Palestine only as fast as they can secure employment. The High Commissioner Samuel, himself a Jew, has taken the position that the old Arab inhabitants of the country have prior rights. All religions will be given an equal footing, and in view of the fact that three great world religions have holy places in the land, the task of the commissioner is none too easy. Many Zionists have the hope that factories may be developed in Palestine, and thus a land which is none too fertile for agriculture may be made a great industrial country. These hopes are regarded by other Jews as chimerical.

Sensational Preaching Is Denounced in Press

One of the reasons why sensational preaching tends to decrease in the nation is the unwillingness of the press to exploit it. If some conscienceless preacher wants to discuss "pajama parties" with his eye on the reporter in the back pew he has little reward for his pains for many great newspapers have closed their columns to this kind of homiletic trash. As illustrative of this attitude is a recent editorial utterance of the Boston Herald: "The church that lasts must have a foundation of substantial and thoughtful men and women. As a rule the preacher who gets the ear of the public by sensational methods, making his pulpit rather notorious than famous, does not develop such lasting congregations."

Kansas Presbyterians Want the World to Know

Religious people once affected to be very independent of the mediums of publicity. This attitude of aloofness to newspapers is happily passing away and in many sections machinery is being set up to carry the story of church progress to the ends of the earth. Not only does the general assembly of the Presbyterian church have an efficient publicity department, but some of the synods or state organizations of the denomination are developing publicity methods. The synod of Kansas, which met recently, has authorized the appointment of three elders who shall be newspaper men and who shall be charged with sending synod news throughout the state. These elders are directed to employ the young

men of the department of journalism of the College of Emporia to assist in this worthy enterprise.

Disciples Enumerate Aids in Immigrant Work

A recent publication of the Disciples is one put out by the Sunday school council setting forth a list of religious publications for immigrants. Not only are Disciples publications listed, but those of all other denominations as well. It is shown that Disciples have literature for Chinese, French, Japanese, Russian and Spanish peoples. The astonishing assertion is made that the Disciples lead all the denominations in work among the French people of this country. It is equally astonishing to find that no Disciples Sunday school publications have yet been issued in a foreign language for any immigrant people of this country.

Religious Education Workers Will Meet at Madison

Religious education is rapidly becoming a profession and there are in the state of Wisconsin enough of these professional workers to constitute themselves into a convention. The second state convention of the R. E. A. will be held at Madison, November 21-23. This meeting will be attended by presidents of Wisconsin colleges, and heads of biblical departments in these colleges, by directors or professors of religious education, by university pastors and by boards that direct religious work in universities. The object of the approaching meeting is to formulate a statewide interdenominational religious education program for Wisconsin, including the university. A leading speaker announced is Professor Charles Foster Kent of Yale.

Congregational Union Addressed by Bishop

Bishops are now frequent visitors in non-conformist meetings in England, and the spirit of reconciliation is in the air. The Congregational Union of England met in Bristol recently and the Bishop of Bristol was present to make a speech. He reminded his auditors that the Congregational fathers would be a little shocked were they to return to earth and find a Congregational moderator in each zone doing something of the work of a bishop; and Dr. Jones serving as a chairman of moderators. The Congregationalist has the good grace to laugh at the thrust of the bishop. The younger Congregationalists are largely committed to the cause of union, though not a union of unconditional surrender.

Church Supplies the Community Newspaper

Following the lead of Rev. Clay Trusty and several other ministers of Indianapolis, who have for a number of years published community newspapers in that city, Rev. Abbo E. Abben, pastor of the Presbyterian church of Le Claire, Ia., is publishing a paper for two small towns which carries the community

news, and which also serves as a propagandist medium for his church. But for his enterprise two towns would be entirely without a medium of acquaintance, and the service which the church is rendering in this section is very much appreciated by the people. Mr. Trusty has made his paper pay financially, but the Iowa venture is still too new for one to predict what its financial future will be.

Presbytery Inquires Most Important Church Need

Churches have spiritual needs of which they are perennially conscious, but in addition to these the methods of organization have constant need of revision to meet modern conditions. Among the activities of the California synod of Presbyterians this year was a questionnaire sent to the various presbyteries of the state inquiring the most outstanding needs in the presbytery with regard to organization and methods of work. The following formulation of findings has been made: "Inquiry made as to the most important needs of each presbytery showed five presbyteries urging equipment, four recommending better salaries and administration budgets, four recommending better administration, three seeking good pastors, three asking for emphasis on evangelism, two asking for staff workers, two for family religion, two for missionary education, two for women's organizations, two for better missionary spirit, one for new Sunday Schools, one for more conferences, one for a pastor-evangelist, one for boy's work, one for more hours given to religious education, one for more religious life, one for young people's ideals, one to prevent the high school wastage."

Sunday School Leader Returns from European Trip

Among the forces making for an international consciousness in Christianity is the World's Sunday School Association. Mr. W. C. Pearce, associate general secretary, has recently returned from an extensive trip in Europe. He held conferences in the Scandinavian countries, Holland, Germany, France and among several Slavic peoples. Mr. Pearce arrived in New York on October 24 and is now busy in preparing a report of his journeys, which may be given the very widest publicity. He holds that the remedy for the war evil is to be found in the religious education of the children of the various nations. With this opinion many wise students of human nature will agree.

Presbyterians Want Opportunity to Present Christian Vocations

The shortage of ministers is a world problem on which there is much comment at the present time. The Presbyterians of California believe that this problem will never be solved unless the attack is made on young men earlier than the college period. In most high schools vocational talks are given from time to time. The Presbyterians hope to induce ministerial associations in various cities to unite in the request that addresses be made in every California high school this year on the subject of the Christian call-

ings. The ministry, the mission field and a number of allied Christian vocations are to be presented in their true light as heroic consecration to the community good, and a kind of consecration which is powerfully influential in the building of the life of the next generation. Following the high school addresses a state conference will be held of Presbyterian young people who may be interested in taking up a Christian vocation, and in the state conference the ways and means will be explained.

High School Boys Will Face Life Problems

The Y. M. C. A. is unique among Christian organizations in its program of bringing purpose into the lives of young people. Not only are college young men gathered at Lake Geneva in the summer, there is also a program for "older boys" who are mostly of high school age. In the state of Illinois the latter part of November there will be held an older boy's conference which will be addressed by men who have special experience in this kind of task. The obligation of the boys to make a Christian investment of their lives is brought home to them, not only in the choice of a vocation, but in the planning of avocations as well. The college age is often too late to have the largest effect on boys and many students of young life insist that the high school age is the most impressionable period of all for the discussion of vocational problems and moral questions.

State Organization With a Service Program

Denominations with a congregational polity have had a rapid change in the function of the city and state missionary organizations in recent years. This is well illustrated in the program of the Illinois Christian Missionary Society, the only tie that links the Disciples churches of Illinois together. This society once found its chief motive in the founding of new churches and perhaps half of the churches of the state in one way or another owe their existence to this organization. In recent years the development of proper church methods in existing churches through district superintendents has been a marked feature. Churches that cannot support a minister alone are linked together to call a minister to the service of two or three churches. Churches and ministers are introduced to each other and gradually a purely missionary organization has evolved into one administrative in character. Rev. H. H. Peters is secretary of the organization, and it is supported by an annual offering taken in November.

Minister Plans the Whole Winter's Preaching

The ministry of a strong preacher is usually marked by pedagogical method. Sermon subjects are not casual and unrelated ideas but are the result of a deliberate plan to educate the people in religion. Rev. M. L. Pontius of Jacksonville is pastor of the largest Disciples church of Illinois and the largest church of any denomination in Jacksonville. He has printed his sermon subjects for a

period of five months so that the people may know in advance his homiletical program. In his audience are many students from the educational institutions of Jacksonville.

Ministerial Experience Leads to a Novel

The minister-authors of the country have in many instances been led to their writing by some vivid experience of the pastoral life. Dr. Daniel F. Fox, pastor of First Congregational church of Pasadena, Cal., wrote his first novel in that way. One day a convert from a penitentiary came into the minister's study and told his troubles. He needed work to live honestly, for he had upon him the support of a wife and daughter. The minister, brooding over his experience in helping this man, conceived the plan of his recent novel, called "The Vindication of Robert Creighton." It is said to have a special appeal for young people.

John R. Mott Organizes for Student Relief

Dr. John R. Mott, head of the International Y. M. C. A., is now sponsoring a plan of relief for students in various war-stricken countries. One of the greatest needs in the rehabilitation of these countries is educated leadership. Of this leadership there is but a meager supply, and it is still open to question whether many institutions of learning will not have to close their doors. Already money has been raised and distributed in 120 different institutions of higher learning, and 70,000 students have been benefited in some measure. The Student Friendship Fund is being organized by Dr. Mott, and it is hoped to raise \$500,000 in the United States during the coming year.

Missionary Shows Panther Skin

Dr. Mary Longdon, a Disciples Missionary of India, was very seriously injured by a panther in India last year when she went out to investigate a commotion in her hen-house. Later the panther was trapped by another missionary, and now Dr. Longdon exhibits the skin to wondering friends. The panther skin was on exhibit at Winona Lake, Ind., during the international convention at the Disciples' missionary booth. Dr. Longdon is now speaking in local churches in various parts of the country.

Methodists Make Positive Suggestions on Recreation

Too long has Methodism contented itself with negative suggestions with regard to recreation. This is the first denomination to establish a department which will make positive suggestions. One of the forms of recreation which will be to the front this year among Methodists will be pitching horse-shoes. For the man who cannot join a golf club this recreation has the advantage of cheapness, and to some it will be even more exciting. For the young people "eats" will be a prominent feature in the program. In place of the dance and the card parties and the theaters there is a long list of the encouraged recreations which do not violate any of the

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**Federation Secures
Publicity for Religion**

The Council of Churches of Dayton, O., is a very successful city federation. Rev. Irvin E. Deer is executive secretary. Among its varied activities the past year has been an ambitious program of religious publicity. A bill posting firm donates \$720 worth of space to the churches, and at an expense of \$260 lithographs were secured which helped to make prominent a go-to-church campaign. The secretary kept the files of the local newspapers for August, and it was shown that these papers gave the churches eighteen and one-half pages of news space in that period. Fifty per cent of the protestant news was written by the executive secretary. On November

14 Prof. Alva W. Taylor, who spent the summer in Europe in the study of international questions, spoke at a dinner meeting of the Council of Churches.

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National Religious Press Grand Rapids, Mich.

The Infinite Artist

By Frederick F. Shannon

Minister Central Church, Chicago

CENTRAL CHURCH is a Chicago institution. It has been more fortunate than most other similarly distinguished pulpits in great cities in securing, when a change has been required, a man who could succeed under the peculiar conditions of an independent church worshipping in a rented down-town auditorium. This volume takes title from the opening sermon. "An Abounding Personality" is Dr. Shannon's tribute to his predecessor, Frank W. Gunsaulus. Other sermons included are: The Infinite Artist; the Larger Freedom; Christ's Judgment of the Universe; The Iron Gate; The Supreme Originality; To Athens—and Beyond; Housekeeping and Soulkeeping; New and Old; The Dreamer.

Price \$1.25, plus 13 cents postage.

The Christian Century Press

508 S. Dearborn Street, Chicago

Children by Chance or by Choice

By William Hawley Smith, Author of "The Evolution of Dodd," "All the Children of All the People," etc.

Both in theory and teaching, this book is in perfect harmony with the sermon by Maude Royden, "A WOMAN'S VIEW OF THE VIRGIN BIRTH," which appeared in The Christian Century for Oct. 20th, 1921.

Like the author of that sermon, Mr. Smith believes that sex in humanity is not depraved and sinful, in and of itself; but that, on the contrary, it is God-ordained, and that its most sacred function is intelligent, deliberately-planned and loving parenthood. He also holds that, besides this primal characteristic, there is a purposely-instituted, unique and entirely human quality included, which reveals itself in various forms of affectional expression, which, righteously exercised, make for the physical, mental and spiritual well-being of husbands and wives, in no uncertain way. This view of the subject is thoroughly original with the author, and is productive of the most searching thought on the part of the reader.

The book is of special interest to young parents, and will prove itself of untold value to all such. It has received the highest commendations from noted physicians and distinguished clergymen in this country and abroad.

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court every morning. The idea in this plan is that the ministers may become acquainted with the administration of justice, and that the court may feel the reinforcement of the better element of the city in his decisions.

Fighting Parson Made Chaplain of American Legion

At the recent national meeting of the American Legion, Rev. Earl Blackman, Disciples pastor of Chanute, Kan., and widely known in his state as the "fighting parson," was made chaplain. The office was one for which there was considerable contest, but the man from Chanute won by a big majority and it was made unanimous. During the war he issued a challenge that he would box any other chaplain in the army. His challenge was accepted by six other persons, but the higher-ups stopped the fight, to the great disappointment of the "doughboys."

Gives Up Double- Barrelled Profession

Dr. Burris A. Jenkins, who for three years has been pastor of Linwood Boulevard Christian church, Kansas City, Mo., and editor of the Kansas City Post, has resigned his position with the newspaper. The announcement came as a great surprise to his friends. On the Sunday following the announcement the minister referred to the persistent rumor of recent years that he had taken over the newspaper in order to become United States senator. He told his congregation that he had no such desire and that he would rather be pastor of Linwood church than to be United States senator. Under his editorial management the Kansas City Post has made a large gain in circulation, and has become widely influential. As editor of the Post Dr. Jenkins defended the Versailles treaty, and exalted the ideal of world peace.

Methodist Mission Work Stirs Up Brazilian Ecclesiastic

The educational work of the Methodist church in Brazil is now strong enough to encounter the most bitter opposition on the part of the Roman ecclesiastics of the country. Recently the Archbishop of Marianna sent out a pastoral to all his parishes warning them of the "insidious" Methodist educational program. The archbishop says: "It is not the love of the truth that induces the American sects to spend in their protestant propaganda sums so large that they mount up to millions of dollars. If it is love of their neighbor and the love of God that brings them to be missionaries to us, as with badly dissimulated feigning they affirm, why do they not make use of this charity in bringing to better terms the unfaithful who abound in the United States more than in any other country in the world that calls itself Christian? From the statistics of the republic it is known that there are living there sixty millions of men without religion, without baptism, with no religious belief. There are more heathen there than in all the other American republics put together. The reason lies in the assiduity the American Protestant has in dominating in South America, and even

beyond. With fine and sagacious perspicacity they recognize that the most efficacious way to unite men, a way stronger than politics, or the sympathy of race, stronger even than blood kinship, is the tie of religion. From this comes their desperate perseverance in wanting to convert us Brazilians to the sects of the north, because once they succeed in uniting us to them in religion, the highway is open to dominate us in politics, in commerce and to establish in Brazil the American imperialism."

Four Hundred Thousand for France and Belgium

The executive committee of the Laura Spellman Rockefeller Memorial Fund recently passed a motion guaranteeing to give one dollar for every three contributed by others towards the rehabilitation of Protestant work in France and Belgium. Already the Commission on

Relations with France and Belgium of the Federal Council of Churches has drawn \$55,898.83 of the possible \$100,000. It is hoped that before this arrangement expires on December 31 enough more may be raised to meet the maximum possibility of help from the Rockefeller Memorial Fund. The Federal Council is also making a call for aid to the French churches in carrying on foreign mission work. Sixty million colonials now live under the French flag, and mission work in these lands must be in the French language. French Protestant churches have since the war doubled the foreign mission offerings but the Federal Council proposes to supplement their efforts with aid to the extent of eighty thousand dollars a year. Most of this money would be expended on African territory, and much in the lands from which the French colonial troops came when they helped in the winning of the war.

Over Eight Thousand Young People Become Missionaries

THE Students Volunteer Movement has become by all means the most important agency of the church in the recruiting of the missionary force in foreign lands. Since the movement began, a total of 8,742 young people have gone to foreign lands under the direction of the various mission boards. These young people were in their college life filled with the missionary passion and made intelligent with regard to the needs of the great fields of the world. The distribution of these young people on the various fields is significant. China leads with 2,709; India follows with 1,703; then come Japan and Korea with 1,052; Africa with 942; South America with 624; Western Asia with 289.

The past year has been the most gratifying in the whole history of the movement. The increase in number sailing to the fields over the preceding year was 25 per cent, and the increase over the average of the past ten years was over 50 per cent. In the early days of the movement President James McCosh of Princeton wrote with regard to the movement: "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?" If these words were true when they were spoken how much the more are they true in the light of the great missionary achievement of the past ten years.

The Student Volunteer Movement collects statistics with regard to the religious activities of their students while they are in college. It has been learned that the past year one in ten of the volunteers has been president of a Christian association. These young people have also been useful in the local churches, eight in ten of the women teaching in Sunday schools and five in ten of the men being similarly engaged.

Mission study in the colleges has been promoted among young people who do not intend to go to the foreign field. During the past year 271 institutions reported 781 classes in mission study, and

in these classes 19,269 men and women were enrolled. Twenty-two institutions organized "World Problems Forums" and these were attended by 4,508 students.

Strong demand has been made upon the organization to organize groups in the local churches, but this tendency has been resisted. The Missionary Education movement now serves that need and large numbers of young people throughout the land not enrolled in college are carrying on mission study courses. The Student Volunteer movement claims the credit of starting the Missionary Education movement.

Not only do the students study missions and induce others to do so, but they are making missionary contributions as never before. The movement in its annual reports from students makes inquiry about the giving to the various home and foreign mission boards. The amount last year was \$240,550 last year as against \$135,919 the preceding year.

College executives bear tribute to the educational influence of the Student Volunteer movement. It is one of the very few forces which induce students to think internationally, and the latter kind of thinking is one of the very greatest needs of the day.

The organization of the movement is carried on by sixteen men and women secretaries, so it will be seen that a relatively small budget suffices to keep the work going. These sixteen men and women touched the lives of ten thousand students last year in thirty-seven volunteer union conferences in the United States and Canada.

Amid all the alleged materialism and lack of faith among students in the colleges and universities today, the Student Volunteer movement is an encouraging evidence of the fact that this generation of young people, no less than preceding generations, has heard the call of the heroic and is willing to follow a leader in great exploits which will add to the annals of heroism which make the race glorious.

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